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# CONTENTS

Vol. XXXI] 1961—62 [Parts I-IV

Articles: Pages

Betwixt and Between India and China—H. E. Sukich Nimmanheminda, Washington ... 1—15

The Yavanajātaka of Sphujidhvaja—Dr. David Pingree, Chicago 16—31

The Mythical Massacre at Mohenjo-Daro—George F. Dales, Chicago ... 32—39

K. S. R. Institute—Notes ... 40—43

Obituary Notices ... 44—52

Book-Reviews ... 53—56

Supplements:

*Vākyakaraṇa* with Sundararāja's *Ṭīkā* edited by T. S. Kuppanna Sastri and K. V. Sarma ... 113—232

*Vīṇāvāsavadatta* edited by K. V. Sarma ... 113—142

—Introduction ... i —xvi

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# BETWIXT AND BETWEEN INDIA AND CHINA*

*By*

H. E. SUKICH NIMMANHEMINDA,

*Ambassador of the Royal Thai Embassy in India*

There is so much loose talk about India and China going on at present that I shall try my best not to touch on any of the vexing questions of the present Indian-Chinese conflict.

You will also notice that I purposely avoid using the compound adjective "Indo-Chinese" in this connection too. As a matter of fact there is nothing wrong with the word Indo-Chinese at all except that, by time-honoured usage, it has acquired an entirely different meaning, more applicable to that region known to geographers as Further India. Later on French Colonialism also appropriated the word to signify those lands comprising Annam, Cochin-China, Tonquin, Cambodia and Laos, held more or less under French tutelage either as colonies or protectorates for almost a century or so.

The Thai people, however, refused to accept any of these names as a correct nomenclature for the land which has continued to be their home for centuries. They always insist on calling it Laem Thong or *the Golden Peninsula* (Chryse Chersonesus). According to the Mahāvaṁśa we have the following account of the Great Emperor Asoka's missionary effort to convert the neighbouring lands: "Together with the Thēra Uttara the Thēra Soṇa of wondrous might went to Suvarnabhumi............Many were the people who came unto the three refuges and the precepts of duty; sixty-thousand were converted to the true faith, etc., etc." Now the main question is: Where is this land of Suvarnabhumi? The late Professor Rhys Davids considered the region extending from Pegu in Burma right down through the Malay Peninsula. Others preferred to pin down Pegu whilst others regarded Southern Thailand as the real Suvarnabhumi of old and cited the following arguments to support their thesis: "Suvarnabhumi means land of gold. There is no gold in Pegu, but there are goldmines in Southern Thailand. There is also a

* Address delivered on the XVIIIth Foundation Day of the K. S. R. Institute.



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town in Thailand called Uthong or 'cradle or source of gold'. It was the capital of the state ruled over by the Thai King Rāmādhipati I, before he founded Ayudhya (A.D. 1350) as his new capital. Furthermore not far from this place was the ancient Buddhist Chetiya still known under the name of Vara Prathama Chetiya at the present province of Nagara Pathama some thirty five miles South of Bangkok." Anyhow, to avoid further polemics, let us accept the general point of agreement that Suvarnabhumi is somewhere in the Indo-Chinese Peninsula, and that the Buddhist Church of Asoka which was founded there gradually spread its teaching over the whole of the countries now known as Thailand, Burma, Cambodia and Laos.

While this advent of Buddhism into the Golden Land was taking place, the Thai people were still making their home in several parts of China, South of the Yangt-se Kiang, namely in the provinces of Kwangsi, Szechuan and so forth. According to Demetrius Boulger, in his History of China, it was stated that "In 585 B.C. the Chinese empire did not extend further south than the great river Yang-tse. The region of the barbarians then included all the provinces lying south of that stream."

W. A. R. Wood, in his History of Siam, posed the question who were these barbarians? And then went on to answer this in the following manner: "Doubtless many and various tribes were included among them; but most of them were Thai people, the ancestors of the Siamese, Laos and Shans of today. Even at the present time the population of Southern China shows signs of a strong Thai strain of blood. The Yunnanese are more Thai than Chinese, and pure Thai communities are to be found within a few hundred miles of the city of Canton, speaking a dialect which a Bangkok Thai could understand with but little difficulty."

As the Chinese pressed hard upon the various Thai settlements the Thais, rather than submitting to the Chinese yoke, retreated southward and made their strong-hold in Yunnan, the southernmost province of present-day China, and their settlements became known as the principalities of Nan-Chao. There they entrenched themselves in for centuries, sometimes they entered into treaty relationship with China,

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especially, under the Tang Dynasty. At times, when they found the Chinese expansionistic tendency somewhat intolerable the Thais were known to have entered into alliance with the Tibetans and turned the scales against the Chinese too.

From their bastion in Yunnan, the Nanchao Thais began to send wave after wave of emigrants further, southwardly and westwardly, until some of them ultimately reached Assam and settled down there under the name of Ahoms. Some of the human waves reached what is now Upper Burma where they settled down under the collective name of Thai Yai (Big Thai) but their Burmese neighbours dubbed them as the Shans and so as Shans of the Shan States they came to be known by outsiders ever since.

In A.D. 1253 Kublai Khan invaded Yunnan and thus put an end to the Thai Kingdoms there and this act on Kublai Khan's part resulted in a wholesale emigration of the inhabitants southwards with important effects upon the history of the Indo-Chinese Peninsula. In their move southward they had to contend against the earlier settlers the Cambodians, a people belonging to the Mon-Khmer race.

In 1238, some fifteen years before the final crushing of Nanchao a certain group of Thais, who penetrated down south, succeeded in defeating a Cambodian army sent to quell them in their new home and after this pitched battle the Thais entered and took over the town of Sukhothai and made a new metropolis out of it, thus commencing a new era known as the Sukhothai period of Thai history in the Golden Peninsula as a united Kingdom under the first Thai sovereign, Khun Bangklangthao, who assumed the Hinduised title of Sri Indrāditya.

During this King's reign, according to Wood, Thailand received a tremendous wave of Thai immigrants who fled from Yunnan after Kublai Khan's *coup-de-grace* and doubtless it is due to this fact that King Sri Indrāditya was able to deliver a crushing blow to the Cambodians, and so paradoxically the emergence of Thailand as a sovereign state is partly due to the conquests of Kublai Khan in Southern China. Sri Indrāditya was succeeded by his second son under the name Bān Muang (Pālmuang) who reigned for only a few years. He was succeeded by Prince Rām Kamheng

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who continued his long reign of over fourty years (A.D.) 1274-1317).

King Rām Kamheng justly earned the title of Rām Kamheng the Great because he was one of the most redoubtable warriors and conquerors whom Thailand has ever produced. In his long reign he raised the status of the struggling state of Sukhothai to the rank of a powerful and extensive Kingdom. Like the Great Asoka of old, King Rām Kamheng is the best known King of the Sukhothai Dynasty for a similar reason. In 1833 King Mongkut, or Rama IV, when still a peripatetic Buddhist monk went to Sukhothai "and came across a certain large slab of stone set in masonry on the terrace beside the ruins of a palace. The stone was an object of reverence and fear to all the people, so it was said, if any one failed to bow before it or presumptuously walked up to it he would be stricken with fever or other disease......On his return to the Capital he had the stone brought down and set in masonry as a platform at his temple Wat Rājādhivās." The incription had been variously deciphered by learned Thai Buddhist monks as well as by foreign savants. From this stone slab, as well as from other inscriptions from that vicinity one can learn so much about King Rām Kamheng's exploits and achievements in the same way that one learns so much about Asoka from his numerous Rock and Pillar Edicts. The temptation to quote liberally from this King's edict is almost irresistable and yet for brevity's sake as well as my regard for your already strained indulgence, I shall confine myself to a few relevant passages just to show who he was and how much Thailand owes to him for his most precious gift, the invention of the Thai script!

This is how his Edict reads:

"My father bore the name of Sri Indrāditya, my mother's name was Lady Sĕuang. My elder brother's name was Bān Muang. We, elder and younger born from the same womb, were five in all; brothers three and sisters two. My elder brother who was first, died and left me while I was yet little. When I reached my nineteenth year Khun Samjon, a ruler of Chod, descended on the town of Tāk with his men. My father went out to engage him. My father went to the left but Khun Samjon charged from the right and scattered my father's men in all directions. I refused to budge. I rode

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on my elephant Anekbal. I reached him before my father and I goaded my elephant to engage Khun Samjon's mount Mās Muang. Khun Samjon was thus defeated and my father conferred on me the title of Rām Kamheng.............. During the time of King Rām Kamheng, the realm of Sukhothai became prosperous. In the water there are fish, in the field there is rice, and the Lord of the realm levies no tax on them and the people enjoy a certain amount of freedom,

..........................................................

Along the high-ways people lead cattle to trade and ride on horses to sell. Whosoever wishes to trade in elephants, let him do so; whosoever wishes to deal in horses, let him do so; whosoever wishes to deal in silver, in gold, let him do so too!

..........................................................

At the entrance a bell is hung up there, any of the subject, whether of town or country, labouring under a grievance which either distresses him in his belly or which causes his heart to stumble, will find that his prince can always be reached. Let him go and ring that bell, then King Rām Kamheng will review his cause with justice, and so the people of Sukhothai praise him for this..........................................................
Before this there existed no Thai letters. On 1205 Saka, the year of the GOAT, King Rām Kamheng set his mind (to the problem of) inventing this Thai Script and so to that King this Thai Script owed its existence. Thus King Rām Kamheng is not only a ruler or a lord of all Thais, he also is their guru and their āchārya instructing them in the virtuous path of the Dharma."

"So with this famous stele of Rām Kamheng the literary history of the country might be said to begin. The origin of Thai literature might be traced to India whose culture predominated in the Indo-Chinese Peninsula for a long time. Not only did India exert a potent influence upon the development of Thai letters but also left us the legacies of her writing, art and religion which, in the course of time, have developed into our own. The introduction of Buddhism into the country gave men new ideals, not only in religion, but also in literature. Generally speaking the intellectual life of the Thais has all along been dominated by religious thought. This being the case, we need not be surprised to find that the earliest works in our national literature were religious."............. (SIAM, General and Medical Features).

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Later on, after the early Thai conquest of Cambodia in the Fifteenth Century of the Christian Era, the Thais came into contact more and more with Brahmanism and its agents, the Brahmins, who came along with the conquerors and settled down in Ayudhya as Court astrologers and royal preceptors in Kautilya's lores.

Originally the Thai language, being of a cognate origin with the Chinese language, was mainly monosyllabic and tonal. This fact made the number of words available somewhat limited and became more and more inadequate with the growth and development of the Thai people. To render a single sound, say the simple sound NA, capable of as many connotations as possible, it became imperative to invest each sound with several tonal levels, thereby imparting several entirely new and different meanings to the original neutral tone of the sound NA which signifies a rice-filed. By bringing the tone down to its lowest limit we have still the same word NA to mean "thick" and, similarly by raising the tone higher and higher the meaning gradually changes from "rice-field" to "face" and then to "aunt", depending on how high you raise the pitch of your vocal chord. When someone is relating to you his personal experience in having come across a SEUA you will have to catch the level of the tone properly in order to be able to distinguish whether he means a tiger, a mat, or a coat as he wishes to make known to you.

One of the tongue-twisting tests which we Thais like to put to a foreigner in our midst in order to find out whether or not he can really grasp the correct tones is this: KRAI KHAI KHAI KHAI? which means "Who is selling hen's eggs?" Not one in ten has been known to have passed this test with flying colours.

With the passage of time, new words had to be added to the existing meagre stock of monosyllabics. Technical words in connection with Buddhism were borrowed from Pali right away, while philosophical terms and words in connection with the exaltation of royalty were adopted from Cambodian and Sanskrit since Cambodia, under Hinduised Kings' Brabmanical influence, used to be the stronghold of the cult of the Divinity of Kingship. For objects around us, we Thais formed compound words out of several monosyllabics strung together, as it were, to singnify something new to our concept, for

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example:—ice is known as NAM-KHAENG or hard water; a safety-match is MAI-KHEED-FAI, *i.e.*, fire-scratching stick; a school is RANG-RIAN, *i.e.*, a shed for learning; interest (for one's money) became poetically known as KOE-BIA or cowrie blossom (cowrie shells were once used as coins of the lowest denomination).

With the early introduction of a compass in navigation a magnet became known under the name of MAE-LHEK which means mother of iron, since it has the property of attracting iron filings in the same way as a mother hen has the ability of attracting young chicks to her; electricity, probably from its manifestation with the case of lightning, became known as FAIFA or fire from the sky. A thermometer used to be known as a PAROD which is the Thai way of pronouncing the Sanskrit word PARADA for quicksilver. When modern water-supply system was introduced in Bangkok in 1912 to supplant the use of unhygienic water from canals which criss-crossed our city of Bangkok, Thai scholars began to rack their brains in order to find a suitable word, not too difficult for the ordinary man in the street to use and yet not so vulgar as monstrous words arising out of that lazy and degrading habit of adopting English words wholesale. Eventually, the late Prince Vajirañan, then Prince Patriarch of the Thai Buddhist church, came to the rescue with the word PRAPA which in its Sanskrit origin means a place where water is distributed to travellers, *i.e.*, an ancient form of a public hydrant, and so the word caught on and today there is nobody even among the meanest coolie who is not acquainted with the word Prapā or the daily benefit which he derives from it.

As I have already mentioned, there once crept in that detestable practice when English words were introduced and mispronounced, such as the word SATAYCHAN, TALAP-KAP, SATAM, PAP, KAOVANAR, KOVERNMEN, SAKURAI, MOTERKA and all such monstrosities which upon closer scrutiny were none other than station, telegraph, stamp, pipe, governor, government, screw-driver and motor car. But now a railway station becomes STHANI (sthāni), telegraph becomes TORALEKH (duralekha), a stamp has a high sounding name of PRAISANIYAKORN (praishnīyakara), a governor becomes as a PHUVARACHKARN or one who carries out RAJKAR or the King's business. Government is now denoted by the composite Pali word RATTHPAL

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which the Thai pronounces as Rathabarn (ratthpāl or rājyapāl) whilst a screw-driver becomes Lek-Khai-Kuang or an iron piece to undo a twisted bit and motor-car becomes a completely Sanskritized Rot-Yon, *i.e.*, Rathayantra in actual writing.

As further examples let me give just a few more instances of current words chosen at random, mostly from H.R.H. Prince Wan Waithyakorn's (Varnavaidyakara's) list of his ingenious adaptation.

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| *English* | *Phonetic Thai* | *Transliterated Thai* |
|---|---|---|
| Agriculture | Kasetkam | Kshetrakarma |
| Agricultural Science | Kasetsāt | Kshetrashastra |
| Algebra | Pichakanit | Bijaganit |
| Anarchy | Anatipatai | Anadhipataya |
| Architect | Stāpanik | Sthapanik |
| Architecture | Stāpatayakam | Sthapatya Karma |
| Arithmetic | Lekkanit | Lekhganit |
| Astrology | Horāsat | Horāshāstra |
| Astronomy | Dārāsat | Tārāshāstra |
| Atom | Paramanu | Paramanu |
| Autocracy | Ekatipatai | Ekadhipataya |
| Bank | Tanākarn | Dhanagār |
| Bank note (paper money) | Tanabat | Dhanapatra |
| Bond | Panta, Pantabat | Bandha, Bandha patra |
| Business | Turakit | Dhura Kic (Dhurakritya) |
| Chairman (one who presides) | Prathān | Pradhān |
| Co-officient | Samprasit | Samprasiddhi |
| Comission | Kammatikaran | Karmadhikār |
| Committee | Khana Kammakān | Gana Karmakār |
| Committee member | Kammakān | Karmakār |
| Coolie | Kammakorn | Karmakara |
| Democracy | Prachatipatai | Prajadhipataya |
| Education | Karn suksa | Kār Shikshā |
| Efficient (effective) | Prasit | Prasiddhi |
| Efficiency | Prasittipap | Prasiddhi Bhāva |

XXXI—2

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| *English* | *Phonetic Thai* | *Transliterated Thai* |
|---|---|---|
| Elementary Education | Pathomsuksa | Pathamashiksha |
| Engineer | Visvakorn | Vishvakara |
| Engineering | Visvakam | Vishva-Karma |
| Eng. Science | Visvakamsat | Vishvakarm-shāstra |
| Ethics | Chariyasat | Cariya-shāstra |
| Ethnography | Chātipantuvanna | Jātibandhuvarnana |
| Ethnology | Chātipantu vitaya | Jātibandhuvidya |
| Geography | Pumisat | Bhumishāstra |
| Geology | Toranivitaya | Dharanividya |
| Geometry | Rekhakanit | Rekhāganit |
| Higher Education | Udom suksa | Uttamshikshā |
| Mathematics | Kanitsat | Ganitashāstra |
| Metal | Loha | Loha |
| Metallurgy | Lohakam | Lohakarma |
| Meteorology | Utuniyomvidya | Utu-or Rituniyamvidyā |
| Molecule | Anu | Anu |
| Monarchy | Rachatipatai | Rājādhipataya |
| Morality | Silatam | Shiladharma |
| Myth | Tepniyai | Dēvaniyāya |
| Nation | Chat | Jāti |
| Nationalistic | Chatniyom | Jātiniyama |
| Nature | Tammachat | Dharmajāti |
| Nautical | Navik | Nāvika |
| Navy | Navi | Nāvi |
| Non-metal | Aloha | Aloha |

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| *English* | *Phonetic Thai* | *Transliterated Thai* |
|---|---|---|
| Normal | Prokati | Prakṛti |
| Nutrient | Pochana | Bhojana |
| Nutriment | Pochanahan | Bhojanāhāra |
| Nutrition | Pochanakarn | Bhojanākāra |
| Oligarchy | Kanatipatai | Ganadhipataya |
| Opinion | Mati | Mati |
| Opinion, public | Prachāmati | Prajāmati |
| Particle | Anupak | Anubhāga |
| President (of a republic) | Prathānātibodi | Pradhānādhipati. |
| Royal Navy | Rachnavi | Rājanāvi |
| Secondary Education | Mattayom suksa | Madhyamshikshā |
| B.A. | Aksornsat Bandit | Aksharashāstra Pandit. |
| M.A. | ,, Mahābandit | ,, Mahāpandit |
| D. Litt | ,, Dusdibandit | ,, Tushtipandit |

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From the above it will be readily conceded that whether we like it or not we have to go on adopting more and more Sanskritized words because, for example, although instead of saying SATAVAPAT (Satvabaedya *i.e.*, Sattvavaidya) we may say MOH-RAKSA-ROK-SAT (a doctor who treats animal diseases), but this is more or less paraphrasing rather than a precise technical nomenclature; however, for every-day objects, it is still better for us to coin words from our own monosyllabic stock rather than from these high-sounding words of Indian origin and this, I am sure, is what the King of Thailand was trying to impress on our word-coiners in his recent discussion at the Thai Language Group at Faculty of Art of Chulalongkorn University.

Outside the realm of Letters, Indian Culture as exemplified in rites and ceremonies of the Royal Court of Thailand, becomes also very pronounced. The title which Khun Bāng Klāng Thao, the father of King Rām Kamheng, assumed at his consecration as Shri-Indrāditya certainly showed Brahminical influence from the direction of Cambodia as that title had been expressedly coined as rewards to early Thai chieftain who acknowledged Cambodian suzerainty. From the writings of Lady Nopamart (Navamās), one of the numerous consorts of a King of the Sukhotai Dynasty, one learned that she herself was the daughter of a leading Court Brahmin bearing the sonorous title of Phra Sri Mahosoth Yosakamalart Kānlāyhongs (Vara Shri Mahausadha Yashakamalāshna Garlayahaṃsha) and that she it was who introduced the Dipawali Custom into the country by setting small lotus-flower-shaped rafts lit with wax-candles or with oil-pradeeps floating on the river at Sukhothai. This lovely and colourful rite appealed so much to her Royal Spouse that he gave order for its adoption then and there and to salve his conscience as a good Buddhist he declared that this was also another way of honouring the Buddhist triple-gems (Tri-ratna, namely the Buddha, the Dharma and the Sangha). This custom still prevails to these very days in Thailand.

One of the most important ceremonies in which Court Brahmins used to take a major part is, or was until quite recently, the Coronation Ceremony. My friend, H. E. Bhagawat Dayal, formerly Indian Minister to the Court of Thailand who was in a previleged position to attend His Majesty the present King's Coronation assured me that, apart from some additional

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rituals of Buddhist character, the entire ceremony followed the strict order of the Brahminical Abhishek rite of consecreting Hindu Kings. I shall not bother you with details of this momentous rite as you will soon be able to follow yourselves in watching a black-and-white silent documentary film of the Coronation of His late Majesty King Prajadhipok in February of the year 1926. This film was made personlly by H. R. H. the Prince of Kambaengbejra himself and is now the property of the Siam Society of Bangkok and has been especially sent to me to illustrate this talk of mine before such a distinguished gathering of Indian scholars.

One ceremony of Hindu origin which has been suffered to fall into desuetude is the annual Swinglng Festival Known to Thai people as Lo Chingcha and to Indians as the Triyambavāy, Tripavāy. " It was not only an important State Ceremony in Bangkok and in the former capitals Ayudhya and Sukhothai, but was practised in the other chief cities of the realm in ancient time. At Nakorn Sritammarat (Nagara Shridharmarāj) the swing post still stands, but there is no longer a State Ceremony there". (Wales' Siamese State Ceremonies). This last sentence also applies to Bangkok, although it has recently been whispered that the Ceremony might be again revived on account of the spectacular pageantry that accompanies it which is sure to be another attraction that will lure tourists to Bangkok !

Another ceremony, the first Ploughing, known to Thai people as Pithi Raeknā, is worth mentioning since it dated as far back as the time of Lord Buddha, when it has been mentioned that the Lord's father, King Suddhodana himself, took part in the actual ceremony while Buddha, as the baby Prince Siddhartha, was left to himself under the shade of a jambu tree whose shade would not alter its position of shielding the divine baby in spite of the solar movement across the sky. It is now known as the Püed-mongkon (Bijmangal) ceremony and is annually performed in Bangkok by the Director-General of the Department of Rice in the presence of H. M. the King. It is not necessary for me to add that this purely Brahmanical ceremony is becoming more and more Buddhistic by the presence of Buddhist monks who participate in the rite by chanting the Stanza of Victory at the most auspicious moment.

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Lastly, there is the Kathina ceremony.

This ceremony is purely a Buddhist observance and means the laying down of robes for the Buddhist monks in the various monasteries of the country. "The period of the annual presentation of Kathina robes is from the middle of the eleventh month (Asvina) until the middle of the following month (Kārtikka) *i. e.*, October-November, the rains having been practically finished and the Buddhist Retreat being at an end. There used to be four classes of Kathina: (1) Kathin Luang or the King's Kathina; (2) Kathin Chaonai or the Prince's Kathina; (3) Kathin Khun-nang or the Nobleman's Kathina and lastly (4) Kathin Prai or the common people's Kathina."

By and large the most spectacular is the King's Kathins in which His Majesty's pays a triumphal visit to the various royal temples either by road or by the waterways. Since you will see both types of this ceremony in the film which will be shown immediately after this talk of mine I shall not detain you any longer with my vain words but shall end this talk with the words of the poet Tagore who bade farewell to Thailand after a seven-day visit to Thailand in 1927 in the following poem:

*Farewell to Siam*

The signet ring of a primaeval friendship
had secretly sealed thy name, O SIAM, on my mind,
in its unconscious depth,
This is why I felt I had even known thee,
the moment I stood at thy presence,
and why my traveller's hasty hours
were constantly filled with the golden memory of
an ancient love,
and centuries' silent music overflowed
the brink of the seven short days
that surprised me with the touch
of an immemorial kinship
in thy *words*, *worship* and *aspiration*,
in thy numberless offerings to Beauty's shrine
fashioued by thine old hand,
in thy fragrant altars

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with their candles lighted
and incense breathing peace.

To-day at this sad time of parting
I stand at thy courtyard,
gaze at thy kind eyes,

and leave thee crowned with a garland from me
whose ever-fresh flowers had blossomed
ages ago.

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# THE YAVANAJATAKA OF SPHUJIDHVAJA

*By*

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In the Durbar Library in Kathmandu, the capital of Nepal, is preserved under the shelf-mark 1180 क, a palm-leaf manuscript of 103 leaves (the first, unfortunately, is missing), written in northern Nāgarī of about the beginning of the thirteenth century. This manuscript was first noticed of Mahāmahopadhyāya Hara Prasāda Śāstrī in 1897[1], but little attention was paid to it till about a decade ago when the learned historian of Dharmaśāstra, Mahāmahopadhyāya P. V. Kane, managed to procure a copy of fifteen of its folia[2]. It was in the Spring of 1962 that I received, through the kind and generous intervention of a number of scholars, a microfilm of the entire manuscript, on the basis of which I have prepared an edition of its text, a translation, and a commentary. This article is a preliminary report on some of the more important aspects of the work.

The manuscript in Kathmandu is the sole surviving copy of a long astrological poem, the *Yavanajātaka*, composed by the (Yavanarāja) Sphujidhvaja[3] on the basis of Yavaneśvara's translation into Sanskrit prose of a Greek work on genethlia-

1. *JAS Bengal* 66, 1897, 311-312. See also his *Report on the Search of Sanskrit Manuscripts* (1895-1900), Calcutta 1901, p. 8, and *Catalogue of Palm-leaf and Selected Paper MSS. Belonging to the Durbar Library, Nepal*, Calcutta, 1905, pp. 40-41.

2. Ff. 2-10 and 98-103 ; see his "Yavaneśvara and Utpala", *JAS Bombay*, 30, pt. 1, 1955, 1-8, and "The Yavanajātaka of Sphujidhvaja", *JAS Bombay*, 30, pt. 2, 1955, 1-5. The manuscript had also been copied for Hemarāja, the Rājaguru of Nepal, and was seen by K. V. Abhyankar ; see his ed. of the *Jaiminiyam Upadeśasūtram, Sheth Bholabhai Jeshingbhai Institute of Learning and Research : Research Series* 36, Ahmedabad 1951, pp. 87-88.

3. Sphujidhvaja's name is very odd. Bhāu Dājī (*JRAS* 1865, 406-409) wished to derive it from the Greek Speusippus, and V. V. Ramaṇa-Śāstrin (*Classical Review* 36, 1922, 20-21), who was followed by W. Gundel (*Dekane und Dekansternbilder, Studien der Bibliothek Warburgh* 19, Glückstadt and Hamburg 1936, pp. 87, 92, 155, 247,

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logy. The details are given in the concluding verses of the work (76, 60-62):

इति स्वभाषारचनाभिगुप्तां
विष्णुग्रहxक्षे. . . . .,
महीपमुख्यैरनुदृष्टतत्त्वां
होरार्थरत्नाकरवाक्समुद्राम् ॥
सूर्यप्रसाद(?)गततत्त्वदृष्टि-
र्लोकानुभावाय वचोभिराद्यैः ।
इदं बभाषे निरवद्यवाक्यो
होरार्थशास्त्रं यवनेश्वरः प्राक् ॥
स्फुजिध्वजो नाम बभूव राजा
य इन्द्रवज्राभिरिदं चकार ।
नारायणाङ्केन्दुमिताब्ददृष्टं
कृत्स्नं चतुर्भिर्मतिमान् सहस्रैः ॥

(In line 11 the MS has नारायणाङ्केन्दुमयादिदृष्टं) "Previously Yavaneśvara (the Lord of the Greeks), whose vision of the truth came by favor of the Sun and whose language is flawless, translated this ocean of words, this jewel-mine of horoscopy, which was guarded by its being written in his tongue (Greek), but the truth of which was seen by the foremost of kings (Rudradāman I),...(in the year) 71[4] (A.D. 150); (he translated) this science of genethlialogy for the instruction of the world by means of excellent words. There was a wise king

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and 256) equated it with the awkward Aphroditosemaeus. Neither proposal can be taken seriously. The easiest solution would be to emend स्फुजिध्वज to स्फूर्जध्वज (in the script of the manuscript स्फू would be written स्फ़ा). However, against this emendation is the fact that Utpala (on *Bṛhajjātaka* 7, 9) unquestionably calls him Sphujidhvaja. Therefore, I have accepted this spelling of the name and offer no explanation of its significance. An attempt to place Sphujidhvaja within the general framework of the history of Babylonian and Greek influences on Indian science will be found in my article, "Astronomy and Astrology in India and Iran," *Isis* 54, 1963, 229-246.

4. In the bhūtasaṁkhyā system, of course, graha usually means nine; this is with reference to the seven planets and the two nodes of the Moon. Sphujidhvaja, however, nowhere mentions these nodes. And there is evidence that the earliest Indian lists of the planets also excluded them ; see, for instance, *Śārdūlakarṇāvadāna*, ed. S. Mukhopadhyaya, Santiniketan, 1954, pp. 53, 104, and 229.



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named Sphujidhvaja who versified this entire (text), which was seen by him in the year 191 (A.D. 270), in four thousand indravajrā verses."

I have referred the dates given above to the Śaka Era of A.D. 78, and counted in lapsed years. But there has been some controversy over the era used by Sphujidhvaja. Ramana-Sastri preferred the Śaka Era as I have, Kane the Gupta Era of A.D. 320. To date the *Yavanajātaka* in 511, however, just a few years before Varāhamihira wrote the *Bṛhajjātaka*, would cause many difficulties. But the case is clinched by a passage from Utpala referring to Sphujidhvaja's date (on *Bṛhajjātaka* 7, 9):

स्फुजिध्वजेनान्यच्छास्त्रं कृतं शककालस्यार्वाक् ज्ञायते । तथा च स्फुजिध्वजः (76, 15)[5]

गतेन साध्यर्धशतेन युक्ता-
ध्येकेन कोषाणगताब्दसंख्या ।
कालं शकानां परिशोध्य तस्मा-
दतीतमन्यद्युगवर्षयातम् ॥

एवं चेत् स्फुजिध्वजकृतं शककालस्यार्वाक् ज्ञायते ।

"It is known that there is another śāstra written by Sphujidhvaja after the commencement of the Śaka Era; for Sphujidhvaja says: '(If one takes) the number of years of the Koṣāṇas which have passed and adds 149, then, subtracting from this number the year in the Śaka era, (one obtains a year in which) another yuga ended'. Thus is it known that (this work) was written by Sphujidhvaja after the beginning of the Śaka Era."[6]

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5. The lithographed edition of the *Bṛhajjātaka* with the commentary of Utpala (Bombay 1874) reads this verse wrongly:

गतेन साध्यर्धशतेन युक्ता-
ध्येकेन केषां न गताब्दसंख्या ।
कालः शकानां १०४४ स विशोध्य तस्मा-
दतीतवर्षाद्युगवर्षजातम् ॥

See also M. R. Kavi, *JSVOI* 2, 1941, 54.

6. From this verse it is clear that the Era of the Kuṣāṇas, (*i.e.*, of Kaniṣka ?) is not the same as the Śaka Era ; but this, unfortunately, is the only certain information that it provides. As the terms of reference are not sufficiently well defined, any attempt to interpret this obscure verse further would be futile ; it can be made to support dates from the first century B.C. to the second century A.D.

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The yuga which is referred to in the verse quoted from the *Yavanajātaka* is defined more precisely elsewhere. First may be cited the beginning of chapter 76 (1-4):

सर्वस्य <होरा> विधिसंग्रहस्य
चक्षुः परं यद्विबुधा वदन्ति ।
समासतस्तद्यवनोपदेशा-
द्वक्ष्ये प्रदृष्टं चरितं ग्रहाणाम् ॥
युगं महत्केचिदुशन्ति सौरं
सूक्ष्मं च तद्वद्ग्रहणार्थमाद्याः ।
तदागमाद्बोधमिति प्रभेदा-
दृष्ट . . . . <स> मासबुद्धिः ॥
मुनेर्वैशिष्ठ(स्य) मतानुवृत्त्या
केषांचिदिष्टं विधितत्पराणाम् ।
. . . . . यवनोत्तमानां
षष्टिः शतं पंचयुतं समानाम् ॥
तदाद्यतिथ्यादि युगादि सौरं
मेषादिभागस्थितयो रवीन्द्वोः ।
मेषोदये प्रागृतुचैत्रशुक्ले
प्रवृत्तिते मानगतिक्रमेण ॥

"The wise say that the observed course of the planets is the supreme eye of the entire body of rules of horoscopy. I shall explain it concisely according to the instruction of the Greeks. Some authorities say that there are a great solar yuga and a small one for the purpose of predicting eclipses; after deciding that he can gain understanding by studying this, the fully intelligent man (will not make) a mistake. Some who are students of the laws (of astronomy) find good in following the opinion of the sage Vasiṣṭha[7]; (but according to) the best of the Greeks (a yuga) consists of 165 years. This solar yuga begins on the first tithi in the bright half of Caitra in the Spring, when the Sun and the Moon in their courses are in conjunction in the first degree of Aries and when Aries is in the ascendent."

Further details regarding the date of the commencement of one of these yugas are given in another verse (76, 14):

7. This may refer to the *Vāsiṣṭhasiddhānta* summarized in Varāhamihira's *Pañcasiddhāntikā*, which like the Yavanajātaka, employs the methods of Babylonian linear astronomy.

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गते षडेकेऽर्धशते समानां
कालक्रियातत्त्वमिदं शकानाम् ।
रवेरुषे सूर्यदिने×प्रदेऽर्के×
क्रमात्तदब्दादि युगादि भानोः ॥

(In line 1 the MS reads षडग्रे).

"When 166 years of the Śakas have passed, that is the truth of the calculation of time. At dawn on Sunday are the beginning of the year and the beginning of the yuga of the Sun."

Thus we know that one 165-year yuga began at dawn on Sunday on the first tithi of the bright half of Caitra when the Sun and Moon were in conjunction in the first degree of Aries. Further, we know that the year was either 156 (reading षडग्रे) or 166 (reading षडेके) of the Śaka Era; assuming that these dates are given respectively in current and expired years, one finds that the yuga may have begun in A.D. 234 and 235 or 244 and 245. In the years 235 and 244 the conjunction of Caitra does not at all coincide with the meṣasaṃkrānti of the Sun, and therefore may be disregarded.

In A.D. 234 the conjunction of Caitra took place in India at about 1 P.M. on Monday, 17 March, and the first day of the bright half of the lunar month was Tuesday. The longitude of the conjunction was a little less than 355°. If one uses the standard Indian zodiac rather than the correct tropical zodiac, the entrance of the Sun into Aries 0° took place on 17 March 234 and on 16 March 245; but that the Indian sidereal zodiac was employed before Āryabhaṭa may be questioned. In any case, the coincidence of the week-day seems to make Sunday 16 March 245 the preferable alternative, and the date of the commencement of the yuga current when Sphujidhvaja wrote the *Yavanajātaka* in A.D. 270.

The Śaka Era of 78 A.D. referred to by Sphujidhvaja was used in the late third century only by the Western Kṣatrapas in Gujarat and Saurāṣṭra. It will be remembered that the original translator bore the title Yavaneśvara, Sphujidhvaja was a (Yavana)rāja, and their successor Mīnarāja was termed Yavanādhirāja (*Vṛddhayavanajātaka* 67, 1); the title Yavanarāja occurs elsewhere only in the inscriptions of the Western Kṣatrapas--being once applied to Tuṣāspa, Aśoka's governor of Saurāṣṭra, in the Junāgaḍh

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inscription of the reign of Rudradāman I[8], and once to an authority in Sañjayapuri (Sañjān?) under Rudradāman II[9]. It seems that it was the title of an official of the government of the Western Kṣatrapas, whose function it probably was to supervise the activities of the Greeks living in or trading with the Śaka Kingdom.

The localization of Yavaneśvara, Sphujidhvaja, and Mīnarāja in a kingdom whose capital, Ujjayinī, later became the Greenwich of Indian astronomers is supported by two verses in the *Vṛddhayavanajātaka* which list the countries in which the seven planets and Rāhu were "born" (2, 9-10):

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सहस्ररश्मिर्यवनेषु जातो
विभावरीशस्तु तथा कलिङ्गे ।
अवन्तिदेशोद्भव एव भौमः
कौशाम्बिकेयो हिमरश्मिपुत्रः ॥
सिन्धौ प्रजातस्त्रिदशेशमन्त्री
जनान्त्यभूर्भोजकटे भृगोश्च ।
सौराष्ट्रजस्तीक्ष्णकरस्य पुत्रो
राहुर्महाबर्बरसम्भवश्च ॥

The center of this circle of lands is the kingdom of the Western Kṣatrapas. Before obtaining the microfilm of the Nepalese manuscript, I had suggested[10] that these verses were taken by Mīnarāja from the *Yavanajātaka* and reflect the digvijaya of Rudradāman I. They do not occur in the manuscript, and the argument is thereby weakened. However, much of the *Yavanajātaka* is missing from this uniqe manuscript. We have seen that Sphujidhvaja claims to have written 4,000 verses; but only about 2,300 are actually preserved. One can point to many lacunae, and to a verse which once was to be found in the section on military astrology (Chapters

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8. Tuṣāspa has an Iranian name ; but he is called Yavanarāja. The inscription is edited by F. Kielhorn, *EI* 8, 1905-06, 39-49.

9. The reference to Rudradāman (II) makes it impossible to accept the date (A.D. 278/9) suggested by D. C. Sircar, *IHQ* 36, 1960, 24 F ; see also *EI* 34, 1961-62, 20-22.

10. "The Empires of Rudradāman and Yaśodharman : Evidence from Two Astrological Geographies", *JAOS* 79, 1959 267-270.

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70—73), but now can be recovered only from Viṣṇuśarman's commentary on the *Vidyāmādhavīya* (12, 4). And such an astrological geography as is given by Mīnarāja is twice referred to in the *Yavanajātaka* (9, 11 and 73, 66). Therefore, it is not impossible that these verses were accidentally dropped from Sphujidhvaja's text.

It has been pointed out that Mīnarāja took over a number of verses from the *Yavanajātaka*[11]. However, it is clear that in his sections on horoscopy he has also depended on the lost astrological poem of Satya, and he names Garga and Parāśara as the authorities for his chapters on omens (67, 5). But what is the relation of Sphujidhvaja's poem to Yavaneśvara's translation? One is tempted to assume that everything in the *Yavanajātaka* that is specifically Hindu (*e.g.*, the frequent references to the castes and the chapter on the horoscopes of ascetics) or unquestionably of Indian origin (*e.g.*, the navāṁśas and the nakṣatras) is due to the later author; but this assumption is too simple. I have been able to show that the interpretation in chapters 2 and 3 of the images of the Horās and Decans as manifestations of Lakṣmī and Śiva was made by Yavaneśvara rather than by Sphujidhvaja[12]. So the translator himself was at least partially responsible for the evident attempt that has been made to render Hellenistic astrology applicable and appealing to Indian society.

An even more difficult question concerns the nature of the Greek original. For dating and localizing that text the main clues are afforded by the descriptions of the signs of the zodiac (1, 14-25).[13] The representation of Gemini as a man and a woman holding respectively a club and a lyre (the attributes of Heracles and Apollo) calls to mind the Egyptian deities Shu and Tefnut. But more significant is the description of Virgo as a maiden standing in a boat and carrying a torch. She is clearly Isis, who frequently is used to portray Virgo in Egyptian zodiacs; and the boat identifies her as Isis Pelagia. It is noteworthy that Isis Pelagia as patroness of

11. See S. B. Dikshit, *Bhāratīya Jyotiḥśāstra*, 2nd printing, Poona 1931, p. 485 and the references in fn. 2 above; my edition will contain the full details.

12. "The Indian Iconography of the Decans and Horās," *Journal of the Warburg and Courtauld Institutes* 26, 1963, 223-254.

13. Full references will be found, *Ibid.*, 226, fn. 17-21.

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Pharos, the lighthouse in the harbor at Alexandria, appears on the coins of that city for 27 of the 89 years between 90/1 and 178/9, but for 20 of the 31 years between 124/5 and 153/4.

Therefore it seems likely that the Greek text which Yavaneśvara translated into Sanskrit prose in the kingdom of the Western Kṣatrapas in A.D. 150 had been written in Alexandria in the first half of the second century. This view is abetted by the frequent parallels between the *Yavanajātaka* and the *Pentateuch* of Dorotheus of Sidon, written most probably in Egypt in about 50 A.D. The original of the *Pentateuch* is lost save for fragments in the works of Firmicus Maternus, Hephaestio of Thebes, Julian of Laodicea, Palchus, and Rhetorius of Egypt; but there also survives a late eighth century Arabic translation by 'Umar ibn al-Farrukhān al-Tabarī of a Pahlavi version originally made in the third, but revised in the late fourth or fifth century. A demonstration of the derivation of most of the *Yavanajātaka* from Greek sources will be found in the commentary to my edition; the details are too involved to be entered into here.

Rather, we have reached the point where it is necessary to place the *Yavanajātaka* within the traditions of Indian horoscopy. It is certain that it was available directly to Mīnarāja in the fourth century, Varāhamihira and his son Pṛthuyaśas in the sixth, pseudo-Parāśara in the seventh or eighth, Kalyāṇavarman, Govindasvāmin, and Utpala in the ninth, Viṣṇuśarman in the fourteenth, and Balabhadra and Kamalākara in the seventeenth. As more Sanskrit astrological texts are investigated, the direct impact of Sphujidhvaja's work will undoubtedly be found to be even greater; moreover, its indirect influence through the *Vṛddhayavanajātaka*, the *Bṛhajjātaka*, and the *Sārāvalī* is immeasurable. To demonstrate this in summary fashion I shall here list the chapters of the *Yavanajātaka* together with those in the works of Mīnarāja, Varāhamihira, and Kalyāṇavarman which are in whole or in part indebted to them.

Chapter 1 describes the images of the signs and planets and defines their natures, their strengths, and their relationships to each other. Together with the lost poem of Satya it forms the basis of *Vṛddhayavanajātaka* 1 and 2, *Bṛhajjātaka* 1 and 2, and *Sārāvalī* 3, 4, and 5.

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Chapters 2 and 3 cover the iconography of the Horās and Decans; they were drawn upon by Varāhamihira (*Bṛhajjātaka* 27). For the sources see my article cited in fn. 12.

Chapter 4 lists the various objects which fall under the influence of the several signs and planets; it was used by Varāhamihira (*Bṛhatsaṁhitā* 16 and 40; see also Kaśyapa cited by Utpala ad loc.) and Kalyāṇavarman (*Sārāvalī* 7, 7-13).

Chapter 5 discusses the astrology of conception. It was utilized by Mīnarāja (*Vṛddhayavanajātaka* 3), Varāhamihira (*Bṛhajjātaka* 4), and Kalyāṇavarman (*Sārāvalī* 8). Some ideas in this chapter can be traced to Āyurvedic texts.

Chapter 6, on the astrology of birth, was also drawn upon by Mīnarāja (*Vṛddhayavanajātaka* 4), Varāhamihira (*Bṛhajjātaka* 5), and Kalyāṇavarman (*Sārāvalī* 9).

Chapter 7 describes the nature of the natives born when each planet is in its exaltation, its base-triplicity, its house, its friend's house, its depression, or its enemy's house. Inspired by it are parts of *Vṛddhayavanajātaka* 17-23 and verses 1-22 of *Sārāvalī* 44.

Chapter 8 deals with the horoscopes of kings. The first part, on āśrayayogas, was used by Varāhamihira (*Bṛhajjātaka* 21) and Kalyāṇavarman (*Sārāvalī* 44, 23-45); the second part, on other rājayogas, was also known to the authors of the *Bṛhajjātaka* (11) and the *Sārāvalī* (33); cf. also *Vṛddhayavanajātaka* 57.

Chapter 9 is concerned with the birth of kings, lords, leaders of sādhus, and chiefs of thieves. It has influenced Mīnarāja (*Vṛddhayavanajātaka* 57) and Kalyāṇavarman (*Sārāvalī* 35).

Chapter 10 discusses the four yogas of the Moon: sunaphā, anaphorā (anaphā in later texts), durudhurā, and kemadruma. It was known to Varāhamihira (*Bṛhajjātaka* 13) and Kalyāṇavarman (*Sārāvalī*) 13; cf. also *Vṛddhayavanajātaka* 37-39.

Chapter 11 deals with the two yogas of the Sun: veśi and vāśi. It has influenced Kalyāṇavarman (*Sārāvalī* 14).

Chapters 12-18 give predictions based on the presence in each sign of the Sun, Mercury, Venus, Mars, Jupiter, Saturn, and the Moon; for the last there are additional predictions

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based on the aspects of the other planets. These chapters have been used in *Vṛddhayavanajātaka* 17-23, *Bṛhajjātaka* 17-18 and 19, 1-3, and *Sārāvalī* 22-29.

Chapter 19 describes the results of each sign's being in the ascendent; it was utilized by Mīnarāja (*Vṛddhayavanajātaka* 24) and Kalyāṇavarman (*Sārāvalī* 47).

Chapter 20 details the effects caused by each planet's being in the ascendent, with or without the aspect of another planet. This was known to Mīnarāja (*Vṛddhayavanajātaka* 16), Varāhamihira (*Bṛhajjātaka* 20), and Kalyāṇavarman (*Sārāvalī* 30).

Chapter 21, on the conjunctions of two and three planets, influenced *Vṛddhayavanajātaka* 40, *Bṛhajjātaka* 14, and *Sārāvalī* 15-16.

Chapter 22 deals with the births of ascetics, at conjunctions of four planets; it was used by Varāhamihira (*Bṛhajjātaka* 15) and Kalyāṇavarman (*Sārāvalī* 20).

Chapter 23, which covers conjunctions of five, six, and seven planets as well as the presence of each of the planets in each cardine except the ascendent, was utilized by Mīnarāja (*Vṛddhayavanajātaka* 16), Varāhamihira (*Bṛhajjātaka* 20), and Kalyāṇavarman (*Sārāvalī* 30).

Chapter 24, on the presence of each of the planets in each of the non-cardines, was utilized by the same three authors in the same three chapters as was chapter 23.

Chapter 25 is devoted to describing the decanic melothesia; it was followed by Varāhamihira (*Bṛhajjātaka* 5, 24—26).

Chapters 26, 27, and 29 describe the natives born under each Horā, Decan, and navāṁśa; they have inspired *Sārāvalī* 48-50. Chapter 28 characterizes the natives born under each saptāṁśa.

Chapter 30 gives the effects of the Moon's being in a navāṁśa of each planet aspected by each planet; it was used by Varāhamihira (*Bṛhajjātaka* 19, 5-8) and Kalyāṇavarman (*Sārāvalī* 24); cf. *Vṛddhayavanajātaka* 18.

Chapter 31 describes the influence of each of the other six planets in a navāṁśa of each planet; its influence can be traced in *Vṛddhayavanajātaka* 17 and 19-23.



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Chapter 32 gives the prediction for each planet's being in a dvādaśāṁśa of each sign; cf. *Vṛddhayavanajātaka* 17-23.

Chapter 33 is on determining the time at which the particular effects will take place.

Chapter 34 gives details of various yogas; it is one of the main sources of *Vṛddhayavanajātaka* 40 and 52, *Bṛhajjātaka* 12, and *Sārāvalī* 21.

Chapter 35, on the length of the native's life, is reflected in *Vṛddhayavanajātaka* 5, *Bṛhajjātaka* 7, and *Sārāvalī* 39.

Chapter 36, on injurious yogas, has influenced *Bṛhajjātaka* 6 and *Sārāvalī* 10.

Chapter 37 is a general statement of the theory of daśās or planetary periods; it was used by Varāhamihira (*Bṛhajjātaka* 8) and Kalyāṇavarman (*Sārāvalī* 40).

Chapter 38 lists the characteristics of each planet's daśā; it is one source of *Vṛddhayavanajātaka* 6, *Bṛhajjātaka* 8, 12-19, and *Śāravalī* 40, 25-51.

Chapter 39, on antardaśās or sub-periods, was used by Mīnarāja (*Vṛddhayavanajātaka* 7) and Kalyāṇavarman (*Sārāvalī* 41).

Chapters 40 and 41 give details about death and reincarnation; they influenced *Bṛhajjātaka* 25 and *Sārāvalī* 46.

Chapter 42-49 deal with aṣṭakavarga or the effect resulting from the continuous motions of the planets and the ascendent relative to their positions in the native's birth-horoscope during his lifetime. From these chapters, as simplified by Satya, descends the later Indian theory of aṣṭakavarga as described, e.g., by Mīnarāja (*Vṛddhayavanajātaka* 8), Varāhamihira (Bṛhajjātaka 9), and Kalyāṇavarman (*Sārāvalī* 52). The original verses of Sphujidhvaja were available to Kamalākara when he wrote the *Jātakatilaka* in A.D. 1658.

Chapter 50 explains how to reconstruct a lost horoscope; it was used by Varāhamihira (*Bṛhajjātaka* 26) and Kalyāṇavarman (*Sārāvalī* 51).

Chapters 51-59 give instructions for determining the nature of the object about which a querist is about to pose a question on the basis of the horoscope of the time that he approaches the astrologer. There are passages in the

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*Ṣaṭpañcāśikā* of Pṛthuyaśas and in the *Praśnajñāna* of Utpala which are derived from these chapters.

Chapter 60 lists the minerals, plants, and animals associated with each of the planets. Sphujidhvaja here is influenced by the Ayurvedic materia medica; he was followed in some part by Varāhamihira (*Bṛhajjātaka* 3) and by Kanaka (as known from *Sārāvalī* 53).

Chapter 61 gives rules for determining whether or not what the querist inquires about will actually occur. It was used by Bādarāyaṇa (*Praśnavidyā* 23-38) and Utpala (*Praśnajñāna* 60-65).

Chapter 62 deals with questions concerning lost or stolen articles. There are parallel passages in Pṛthuyaśas' *Ṣaṭpañcāśikā* (especially chapter 6) and Utpala's *Praśnajñāna* (54-59).

Chapter 63 is concerned with queries about illness and about the health of a traveller; again it has been utilized by Bādarāyaṇa (*Praśnavidyā* 30, 44-46, 48, 50, and 55), Pṛthuyaśas (*Ṣaṭpañcāśikā* 2, 1-2; 4, 5; 5, 1-5; and 7, 9 and 11), and Utpala (*Praśnajñāna* 14-20 and 27-28).

Chapter 64 instructs the astrologer on how to answer queries concerning the sex of an unborn child and concerning dinner. Of this one finds derivatives in Pṛthuyaśas (*Ṣaṭpañcāśikā* 7, 1 and 5) and Utpala (*Praśnajñāna* 32-33 and 35-37).

Chapter 65 gives rules for determining the circumstances of the querists's going to bed; it has been used by Varāhamihira (*Bṛhajjātaka* 2, 12 and 5, 21), Kalyāṇavarman (*Sārāvalī* 4, 16 and 9, 19-20), and Utpala (*Praśnajñāna* 43).

Chapters 66 and 67 tell what kind of dream the querist will have. They were known to Utpala (*Praśnajñāna* 38-41).

Chapters 68-69 give rules for reconstructing the names of objects astrologically; they were used by Varāhamihira (*Bṛhatsaṁhitā* 95, 14-15).

Chapters 70-73 deal with military astrology; much of this (based on nakṣatras and tithis) comes from early Indian sources, especially Garga. The *Yavanajātaka* has been used by Varāhamihira (in the *Yogayātrā*, *Bṛhadyātrā*, and *Ṭikanikayātrā*).

Chapter 74 enumerates activities to be undertaken on the various week-days and other matters relevant to catarchic

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astrology; it also was used by Varāhamihira (*Bṛhatsaṁhitā* 97 and 103).

Chapter 75 lists things to be done when each sign is in the ascendent and the characteristics of a year ruled by each of the planets. Again one must refer to Varāhamihira (*Bṛhatsaṁhitā* 19).

Chapter 76, the last in the *Yavanajātaka*[14], deals with purely astronomical details; I have shown that its planetary theory comes from a Greek version of Babylonian linear astronomy[15].

From this highly abbreviated summary it is hoped that the reader can gain some idea of the importance of the *Yavanajātaka* for the history of genethlialogy, astrological queries, military astrology, and catarchic astrology. It is certainly now undeniably demonstrable that much of the *Bṛhajjātaka* and the *Sārāvalī*, and therefore of all Indian horoscopic texts, is derived from Greek sources through a translation made in A.D. 150 in the kingdom of the Western Kṣatrapas.

The character of the text—a practical manual for predicting the careers and guiding the fortunes of the wealthier classes—gives it a larger historical significance, however. Through the *Yavanajātaka* we may aspire to a greater understanding of the religious, political, economic, cultural, and social conditions of Gujarat in the second and third centuries. The following notes are but the first gleanings of what should later be realized.

The predominant Brāhmaṇism of the text is very striking. There are many favorable references to the Brāhmaṇas themselves, and various aspects of the caste system are frequently mentioned. In the chapter on the horoscopes of ascetics (22), there are listed carvakas, tridaṇḍins, and dīkṣitas, and elsewhere yogins (9, 5) and munis possessing the divine eye (9, 5) are named; atheists (21, 20) and heretics (22, 6) are looked on with disfavour. The deities mentioned are also

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14. I am at present preparing an edition of this text with the Greek, Latin and Arabic fragments.

15. "A Greek Linear Planetary Text in India.", *JAOS* 79, 1959, 282-284.

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Hindu; those whose images inspired Yavaneśvara's interpretations of the pictures of the Horās and Decans were, as might be expected in Ujjayinī, Lakṣmī and Śiva. And the Greek planetary gods are identified thus with the members of the Hindu pantheon (74, 1):

देवान् ग्रहाणां जलवह्निविष्णु-
प्रजापतिस्कन्दमहेन्द्रदेवीन्।
चन्द्रार्कचान्द्र्यर्कजभौमजीव-
शुक्रान् तु यज्ञेषु यजेत शश्वत्॥

Sun (Hêlios): Fire (Agni)
Moon (Selênê): Water (Varuṇa)
Mars (Arês): Skanda
Mercury (Hermês): Viṣṇu
Jupiter (Zeus): Mahendra
Venus (Aphroditê): Devī
Saturn (Kronos): Prajāpati.

The preceding verse (73, 66) had enjoined upon a successful campaigner returning to his palace the paying of pūjā to his iṣṭadevatā, to the planets, and to the citizens of his capital.

But it is known that Buddhism had flourished in Western India, even among the Yavanas, the merchants, and the ruling classes, under the Kṣaharātas; and, of course, in the late third and early fourth centuries the Western Kṣatrapas maintained a close alliance with the Buddhist Ikṣvākus of the lower Kṛṣṇā. It must be that at least part of the population of Gujarat remained devoted to the Śākyamuni. In chapter 22 are mentioned śrāvakas and śākyaśramaṇas; but the only other reference to Bauddhas in the whole text (66, 11) places them in the undesirable company of the Mlecchas, the Piśācas, and the Caṇḍālas. The Digambara Jainas were probably meant by the term "naked upāsakas" in chapter 22.

Among the higher occupations of private citizens enumerated by Sphujidhvaja are those of farmers, merchants, doctors, and lawyers; artisans, soldiers, entertainers, and thieves are also frequently mentioned. Silk, which was imported from China according to the *Periplus of the Erythraean Sea* (64), is mentioned a number of times; but, though we know it was exported to the Roman Empire, there are very few references to sailing across the ocean (2, 46 and 3, 35). Yet Indian merchants certainly went on

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these voyages to South Arabia, Abyssinia, and Egypt; as in the case of the Buddhists, the *Yavanajātaka* does not present a complete picture. That the traders and artisans were organized into guilds is indicated by the epithets: vaṇiksārthamahattara (16, 13), vaṇikchreṣṭhin (18, 43), śreṇīsabhāsaṅghanamaskṛta (21, 15), and śreṣṭhivaṇigvariṣṭha (60, 57).

Government officials are extensively represented, a circumstance which may indicate the type of client Yavaneśvara and Sphujidhvaja expected. Besides the normal words signifying "king", one finds the Kuṣāṇa imperial title rājādhirāja (8, 12) and a number of more grandiloquent sobriquets of an emperor: samudraparyantamahītaleśa (8, 5), jalabhūdhara (8, 7), trailokyarājādhipati (9, 2), nāthaḥ pṛthivyāś caturdvīpajalākarāyāḥ (9, 3), caturṣu dvīpeṣv avanyāṃ nātha (9, 4), and patiḥ pṛthivyāṃ caturarṇavāyām (9, 10). Of less magnificence, but greater truth, are the epithets presumably enjoyed by sovereigns like the Mahākṣatrapas themselves: rājarāja (8, 5), pṛthivyām adhikāritājña (9, 8), adhīśvara (9, 13), and pārthiva (54, 1).

Upon the dignitaries of the royal court were bestowed numerous designations of glory. The highest seems to have been the nṛpāmātya-mahattara[16] (14, 18); he is also called mantrimahattara (4, 30), nṛpamantrimukhya (34, 34 and 38, 23), and simply mahattara (7, 4). Below him were the other ministers: nṛpāmātyas (58, 34), amātyas (4, 19; cf. 9, 12), rājñaḥ sacivas (30, 5), and sācivyapuraskṛtas (60, 39); there was also a priest or purohita (13, 18; cf. 9, 12), and an īśvarapaṇḍita (18, 73). Lower officials were the niyuktas (7, 4) and the royal spies or pārthivasākṣins (13, 18).

The commander of the royal army was apparently entitled the nṛpanāyaka (60, 64; the term nāyaka occurs alone in 9 12; 31, 2; 31, 4; 34, 9; 54, 1 and 58, 1). An army commander could be a camūpati (8, 3 and 15, 19) or a pṛtanāpati (34, 9); the head of a city garrison was a pure rakṣaka (8, 3). There are frequent references to fortresses (durgas), and once (60, 71) to a camp (niveśa).

The governmental units below the state (rājya) were the provinces (rāṣṭras), the cities (paṭṭanas and puras), the

16. Due to the absence of a meaningful context it is very difficult to interpret many of these titles; my suggestions are very tentative.

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towns (nagaras), the villages (grāmas), and the tribes (gaṇas); one of the cities was the capital or pārthivapaṭṭana (66, 1). Each division seems to have had its own chief officer; for natives could become puragrāmavariṣṭhas (7, 5), puraśreṇigaṇābhimānyas (8, 11), puragrāmagaṇādhipas (9 14, 15, 2 and 43, 25); nagareśvaras (21, 14), grāmapuraskṛtas (21, 15), grāmapurādhimukhyas (31, 2), or purapradhānas (31, 4); supervising them all seems to have been the camūpuraśreṇigaṇādhipānām puraskṛta (14, 2), whose authority was called puragrāmagaṇādhikāra (38, 33) or simply grāmagaṇādhikāra (58, 18). The gaṇas mentioned by Sphujidhvaja are the Koṣāṇas (76, 15), the Śakas (76, 14-15), the Yavanas (passim), the Ābhīras (2, 49 and 3, 37), the Caṇḍālas (2, 39; 19, 20 and 66, 11), the Niṣādas (2, 18 and 38, 19), and the Mlecchas (2, 39; 4, 11; 40, 6 and 66, 11; Mlecchagaṇa in 60, 53).

However, it is clear that the municipalities at least enjoyed some measure of self-rule. One finds mention of the puramantrins (city council) and the pauras (citizens) (4, 19); the latter seem to have formed a sabhā (60, 71; cf. sabhāgaṇajyeṣṭha in 17, 14). Within the city were located a market-place or vīthi (passim) and a jail or taskarabandhaśālā (60, 71).

Thus an extremely cursory examination of the evidence provided by the *Yavanajātaka* yields a picture of society not unlike what one would expect in North India in the pre-Gupta period. But it is useful at least to have something substantial concerning the Western Kṣatrapas, whose few inscriptions provide little information of this type; and it is to be hoped that other scholars will find things of interest to them in this text which enjoys the unusual advantage in early Classical Sanskrit literature of being both dated and localized.

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# THE MYTHICAL MASSACRE AT MOHENJO-DARO*

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Nothing delights the archaeologist more than excavating the ruins from some ancient disaster, be it a flood, earthquake, invasion, or massacre. This does not reflect any inordinately ghoulish tendency in the character of archaeologists. It is simply that a much more complete picture of the life and times of an ancient site is preserved if it was the victim of some quick, devastating disaster than if it had just died a slow natural death, had been abandoned or remodelled.

The classic example of the rewards that we can reap as the result of an ancient natural disaster is Pompeii where the eruption of Vesuvius preserved for posterity a full-scale authentic model of daily life in an ancient Roman town. But more popular with historians are disasters that can be blamed on mankind itself. Scholars and laymen alike have always delighted in being able to boo and hiss the evil villain, the murderous invader, the barbarian hordes. Only the approach is different—the one flicks on the "Late Show," the other writes learned footnotes.

One of the most enigmatic whodunits of antiquity concerns the decline and fall of the Indus Valley (Harappan) civilization. Remains of this vast civilization of South Asia are scattered over an area considerably larger than those covered by either ancient Egypt or Mosopotamia. The life cycle of this third major experiment in the origin and development of the world's earliest civilization is at present speculative and is the subject of increasingly intensive investigation by archaeologists, historians, linguists, and natural scientists alike.

It is now apparent that a re-evaluation is necessary of some of the earlier theories that have come to form over the past thirty years the basic structural members in the framework of early South Asian history. It is especially necessary to call for a retrial concerning the placing of guilt for

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the demise of the Indus civilization. Evidence was published some 30 years ago suggesting that Mohenjo-daro, the southernmost of the two major cities of the Harappans, was destroyed by armed invaders and that the hapless victims—including a large percentage of women and children—were massacred on the spot. The excavators of Mohenjo-daro were content—at least at first—to put the blame for the "massacres" on several disassociated causes and incidents. The "massacre" idea immediately ignited and has been used as a torch up to the present day by some historians, linguists, and archaeologists, as visible, awful proof of the invasion of the subcontinent by the Aryans. It provided a seemingly pat answer to one of the most vexing questions in South Asian history. The arrival into northern India of the Aryans—the eastern branch of the vast Indo-European language family—heralded the beginning of the historical era in South Asia. The social and religious life of the times is described in detail in the hymns of the Sanskrit Rig-Veda, the earliest book known in India. The Vedic hymns describe the principal god, Indra, as the "fort destroyer" who "rends forts as age consumes a garment." In attacking the fortresses of the dasyu (the name applied to the non-Aryan enemies, be they mortal or supernatural), Indra is specifically described as setting fire to the buildings—...in the kindled fire he burnt up all their weapons, and made him rich with kine and carts and horses. The text describes how the Aryan warriors were protected by armor and shields. In addition to the bow and arrow—the chief weapon—they used the javelin, axe, and sword. Horses were common but were probably used to pull the chariots rather than for riding.

It seems logical to assume that, as Sir Mortimer Wheeler put it, "Indra stands accused" of destroying the cities of the Harappan civilization and of the responsibility for the "massacre" at Mohenjo-daro. Apart from a few dissenting comments in rather obscure publications, the general literature on the subject current today still repeats vivid, dramatic descriptions of the barbarian hordes descending upon the once great and proud cities of the Indus civilization. For example:

The Indus cities fell to barbarians who triumphed not only through greater military prowess, but also because they were equipped with better weapons, and had learnt to make



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full use of the swift and terror-striking beast of the steppes (*i.e.*, the horse) (Basham, 27).

It is still premature to talk in terms of absolute dates—the entire chronology of South Asia down to the 6th century B.C. is a web of pluses and minuses of hundreds of years—so, on purely chronological grounds, we cannot even establish a definite correlation between the end of the Indus civilization and the Aryan invasion. But even if we could, what is the material evidence to substantiate the supposed invasion and massacre? Where are the burned fortresses, the arrowheads, weapons, pieces of armor, the smashed chariots and bodies of the invaders and defenders? Despite the extensive excavations at the largest Harappan sites, there is not a single bit of evidence that can be brought forth as unconditional proof of an armed conquest and destruction on the supposed scale of the Aryan invasion. It is interesting that Sir John Marshall himself, the Director of the Mohenjo-daro excavations that first revealed the "massacre" remains separated the end of the Indus civilization from the time of the Aryan invasion by two centuries. He attributed the slayings to bandits from the hills of west of the Indus, who carried out sporadic raids on an already tired, decaying, and defenseless civilization.

What of these skeletal remains that have taken on such undeserved importance? Nine years of extensive excavations at Mohenjo-daro (1922-31)—a city about three miles in circuit—yielded the total of some 37 skeletons, or parts thereof, that can be attributed with some certainty to the period of the Indus civilization. Some of these were found in contorted positions and groupings that suggest anything but orderly burials. Many are either disarticulated or incomplete. They were all found in the area of the Lower Town—probably the residential district. Not a single body was found within the area of the fortified citadel where one could reasonably expect the final defense of this thriving capital city to have been made.

It would be foolish to assert that the scattered skeletal remains represent an orderly state of affairs. But since there is no conclusive proof that they all even belong to the same period of time, they cannot justifiably be used as proof of a single tragedy. Part of this uncertainity results from the unsatisfactory methods used by the excavators to record and

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publish their finds. But even allowing for this serious methodological shortcoming, it is possible to reevaluate the published evidence and to come to some definite conclusions concerning the massacre myth.

The most celebrated group of skeletons, the photograph of which is usually published to provide visible proof of the "massacre," was found in the area of Room 74, House V (HR area). The interpretation of this grisly discovery was not even agreed upon by the excavators themselves. Mr. Hargreaves, who did the actual excavating, states that because four of the fourteen skeletons were found above the ruins of the southern wall of the room, the entire group belongs to a date subsequent to the decay of the building and thus to a period posterior to the abandonment of the latest stage of the city. Marshall, the over-all director of the excavations says on the other hand "this does not seem to be proven." He points out that the building belongs to the Intermediate period of the city and that this area was covered over and re-built in the Late period (the assumed Late period remains were not preserved at this part of the city; it is probable they had eroded away). Marshall suggests that the skeletons could belong to the interval between the Intermediate and Late periods, "though the possibility of their being posterior to the Late period may be admitted." He also disagrees with Hargreaves over the circumstances that produced this gruesome spectacle. Hargreaves stated with questionable perspicacity that the fourteen bodies "appear to indicate some tragedy." Furthermore, he observed that the twisted, intermingled positions of the bodies are those "likely to be assumed in the agony of death than those of a number of corpses thrown into a room." Marshall read the evidence differently. He believed that the bodies were intentionally interred "within a few hours of death" or else they would have been prey for animals and birds. "There is no reason whatever for doubting that these burials date from the declining years of Mohenjo-daro's prosperity," stated Marshall, but he didn't suggest they represent any final massacre of the population.

During the removal of the thick accumulation of debris covering a courtyard of the Intermediate period (House III, HR area), incomplete remains of three skeletons were found. There location in the debris shows, that they did not belong to the time of the courtyard but to sometime after it had fallen

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into disuse and had been filled in, possibly in preparation for the buildings of the Late period. The excavator suggests that it represents a late funerary deposit and does not intimate any connection with a final "massacre" of the city's population. Those who have so stated have misread the archaeological evidence.

One reads about "the slaughtered Harappans" who "lay unburied amid their strees". This melodramatic description was prompted, in part, by the reported find of six skeletons in a lane between two houses in the VS area of Mohenjodaro. And yet, the excavator stated in his report that "from their position they appear to be posterior to the adjacent remains." They were covered with loose earth, free from bricks and other debris that would indicate any violent destruction. There is no suggestion in the report that they were lying on the actual stree surface. Marshall suggests again that they were probably burials of the Late period that just accidentally penetrated down between the building walls bordering the lane/the lane itself having been long before covered over. Had the skeletons really been found directly on the street surface, there would still be no case for a final "massacre" because the lane belongs to the Intermediate period of the city.

Deadman's Lane in the HR area of the city was the scene of another well publicized but mythical street slaughter. One fragmentary skeleton (part of a skull, the bones of the thorax, and the upper arm of an adult) was found lying on its back diagonally across the narrow lane. But this incomplete skeleton was not resting directly on the walking surface of the lane. It appears to have been in the debris that accumulated between the walls of the building facing the lane sometime after the lane had fallen into disuse. The lane itself belongs to the Intermediate period of the city. This area was rebuilt during the Late period and houses covered the location of the earlier lane. The excavator suggests that this partial skeleton was interred under the floor of a house of the Late period. Thus, it was just accidentally located in the proximity of the lane and was not associated with it at all.

Another celebrated group of "victims" consists of nine skeletons that "lay in strangely contorted attitudes and crowded together" (Block 10-A, DK area). Ernest Mackay, the excavator, expressed considerable doubt about the date of

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these remains. They were reportedly found at a level corresponding to the early part of the Intermediate period. For "convenience sake," Mackay termed the find-spot a burial pit although he admitted that he noticed no definite walls for the "pit" nor any traces showing that the area had been dug. Only two objects were found with the skeletons—an ivory comb that is not like the known Harappan period combs, and a copper bracelet. On the evidence of the bracelet, Mackay dates the remains to "the period of the occupation of the city." The technical report on the skeletal remains states that they probably do not represent a massacre *per se* because many of the skeletons were incomplete, represented by only a few fragments of cranium and odd bits of bone.

Mackay suggests that these were the remains of a family who tried to escape from the city with their belongings at the time of a raid but were stopped and slaughtered by the raiders. Their bodies were then 'thrown pell-mell into a hurriedly made pit." He says it is "quite possible" that the tragedy took place in the final period of the city but can offer no supporting evidence. That at least five of the nine skeletons were of children prompted the anthropologist who studied the remains to conclude that "the raiders nursed a consistent hatred of the people of Mohenjo-daro as a whole, and total extermination appears to have been their endeavour."

Finally, in bringing this rather macabre account to an end, mention must be made of the lone bit of evidence from Mohenjo-daro that could conceivably be used as positive evidence of some murderous tragedy during the Late period of the city. In what we might call the "Well Room Tragedy" (DK area, G section), "evidently lying where they died in a vain endeavour with their last remaining strength to climb the stairs to the street." But the circumstances surrounding this tragedy are unknown and it would be presumptuous to cry "massacre" on this bit of evidence alone.

Thus stands the evidence in the case against Indra and the Aryans, or to be less specific, against the idea of a "final massacre" by whomever you prefer. The contemporaneity of the skeletal remains is anything but certain. Whereas a couple of them definitely seem to represent a slaughter, *in situ*, the bulk of the bones were found in contexts suggesting burials of sloppiest and most irreverent nature. There is no

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destruction level covering the latest period of the city, no sign of extensive burning, no bodies of warriors clad in armor and surrounded by the weapons of war. The citadel, the only fortified part of the city, yielded no evidence of a final defence.

The evidence that is being gathered by present investigators from various branches of the natural and physical sciences is tending to support in part—the theory expressed years ago by Mackay. Regarding the decay of Mohenjo-daro and the Harappan civilization, he suspected the cause to be "the vagaries of the Indus rather than pressure by invaders, of whose existence we have, in fact, little positive evidence."

The details of the story of the decline and fall of the Indus civilization are, as yet, far from clear, but a pattern of contributing factors is taking shape. This pattern does not include invasion and massacre as basic factors. On the contrary, it appears that a series of natural disasters occurred—possibly as swiftly, certainly more devastating than any hypothetical invasion. A sudden rise in the Arabian Sea coastline of West Pakistan apparently took place sometime around the middle of the second millennium B.C. This resulted in a disastrous increase in the already serious floods in the major river valleys with the subsequent rise of the underground water table, contributing to an increase in the soil salinity to the point where it was impossible to sustain the population of the vast urban settlements. The economy must have decayed rapidly; the Harappans were forced to migrate gradually to more fertile territory. There is now incontrovertible archaeological evidence that the major population shift was to the south-east into the area of the Kathiawar peninsula, north of Bombay. Here the Harappans mingled with other indigenous populations and gradually there was a complete absorption and transformation of the remnants of the formerly great Harappan culture into what we are coming to recognize as a distinctive chalcolithic culture of Central India. The former capitals of Mohenjo-daro and Harappa were virtually abandoned and became easy prey for bandits from the Baluchistan hills.

The enemy of the Harappans was Nature aided and abetted by the Harappan themselves, who accelerated the spoilation of the landscape through improper irrigation

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practices, and by denuding the watersheds through overgrazing and deforestation. They would have eventually put themselves out of business through such malpractices—just as the Sumerians did in southern Mesopotamia—but the process was speeded up by a sardonic twist of the earth's surface. Thus ended one of the three earliest civilizations of antiquity—Indra and the barbarian hordes are exonerated.

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## THE KUPPUSWAMI SASTRI RESEARCH INSTITUTE

### 18—12—1962

*The Eighteenth Foundation Day*

The 18th FOUNDATION DAY celebration of the K. S. R. Institute was held on 18th December, 1962 at 6 P.M. at the Vivekananda College, Mylapore.

After prayer, Dr. V. Raghavan read the messages, referring to the work of the Institute, from Dr. C. P. Ramaswami Iyer, Vice-Chancellor, Annamalai University, Madame Sophia Wadia, Indian P. E. N., the University Manuscripts Library, Trivandrum, Ramesvaram Devasthanam Pathasala, Madurai, Kendriya Samskrita Vidyapeetha, Tirupati, French Indological Institute, Pondicherry and the Indian Institute of World Culture, Bangalore.

Sri N. Raghunatha Iyer, member of the Governing Body, welcomed the Ambassador of the Royal Thai Embassy in India. Sri K. Balasubrahmanya Iyer made a report of the activities of the Institute for the period August, 1961 to July, 1962.

His Excellency Sukich Nimmanheminda, Ambassador of the Royal Thai Embassy in India delivered the Foundation Day Address and spoke on the language, literature and arts of Thailand and their relation with India. The full text of his address is printed elsewhere in this volume.

After a Film show on Thailand the meeting concluded with Vote of Thanks proposed by Sri K. Balasubrahmanya Iyer.

### 18—12—1963

*The Nineteenth Foundation Day*

The 19th FOUNDATION DAY of the Kuppuswami Sastri Research Institute was held on 18th December, 1963 at 6 P.M. at the Vivekananda College, Mylapore.

Sri Masti Venkatesa Ayyangar, distinguished Kannada writer, delivered the commemoration Address. He recalled his association with Prof. S. Kuppuswami Sastri and after referring to the work of the Institute he spoke about the contribution of Purandaradasa to religion and popular culture.

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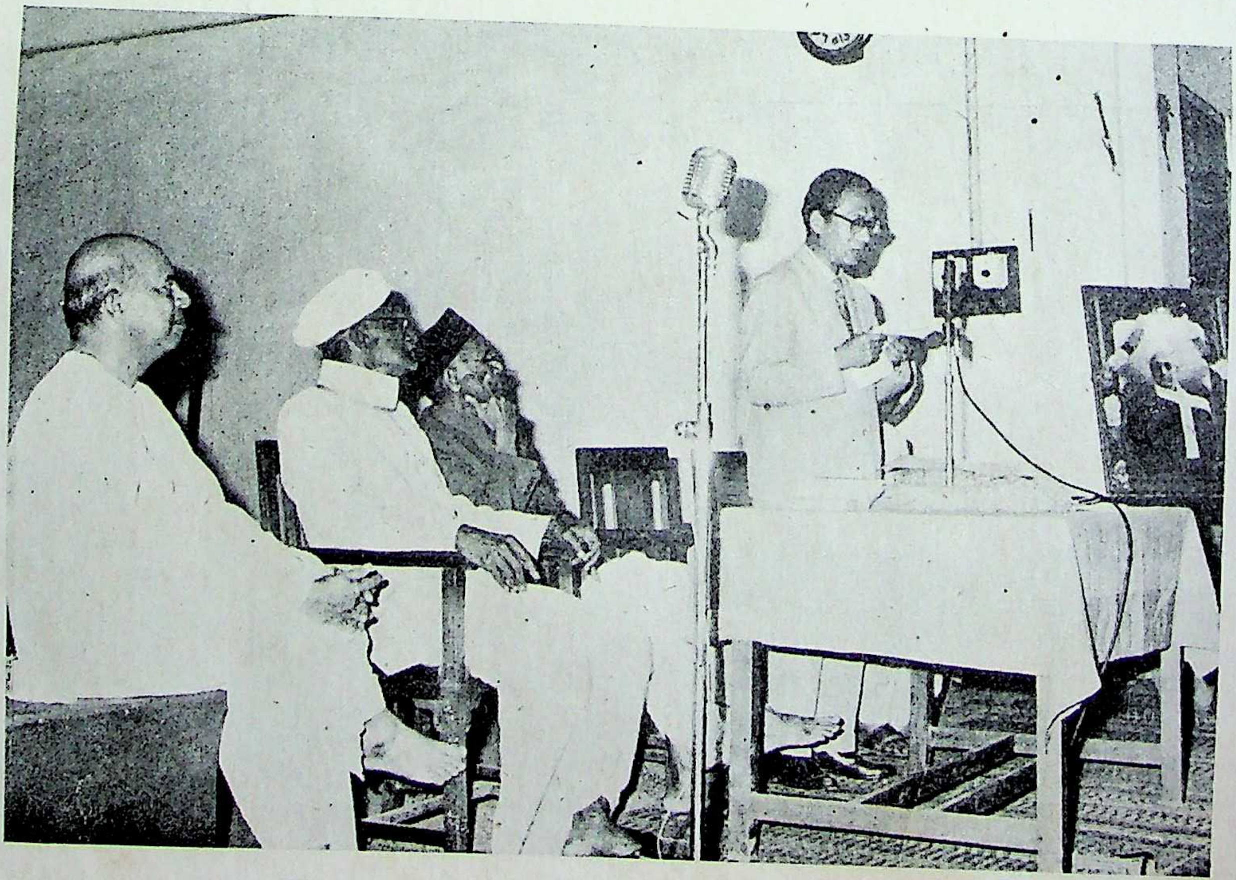

Dr. H. Kimura, Ryukoku University, Kyoto, Japan addressing the XIXth Foundation Day of the K. S. R. Institute.

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H. E. Sukich Nimmanheminda, Thai Ambassadar in India addressing the XVIIIth Foundation Day of the K. S. R. Institute.

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Prof. H. Kimura, Kyoto University, Japan spoke on the work he had been doing on Kālidāsa and the Japanese translations of the Poets' works prepared by him.

Sri K. Balasubrahmanya Iyer presented the Annual Report for the period ending July, 1963 and Dr. V. Raghavan read the messages and introduced the lecturer.

Messages were received from Sri K. M. Munshi, Mr. Srinivasa Rao, the Chief Justice of Mysore, and Dr. C. P. Ramaswami Iyer, Vice-Chancellor, Annamalai University. Prof. V. Sitaramiah, well-known Kannada scholar and writer said in his message: It is a great day not only for the Institute but for the world of research and scholarship in India. The work that is being done in the Institute is of such high quality and importance that one wishes that many more such Institutes worked in India and your Institution itself was equipped with facilities and funds to enable it to increase its work a hundredfold. May the Institute fill itself with honour for a hundred years.

20—1—64

The 19th ANNUAL GENERAL BODY MEETING of the K. S. R. Institute was held on 20th January, 1964, at 6 P.M. in the Institute Premises.

The Annual Report of the working of the Institute for the period ending 31st July, 1963 was read and adopted and the Audited Statement of Accounts for the same period was passed. The auditor for the year commencing from 1st August, 1963 to 31st July, 1964 was also appointed.

8—2—1964

*Oriental Studies in the U. S.*

A special meeting was held on 18th February, 1964 at P.M. at the V. S. S. Sastri Hall, Mylapore, with Dr. C. P. Ramaswami Iyer in the chair, when Dr. Horace I. Poleman, Chief, Oriental Division, Library of Congress, Washington, U. S., and Prof. Milton Singer, Department of Anthropology, Chicago University, spoke on Oriental Studies in the U. S. Dr. Raghavan introduced the lecturers and Sri K. Balasubrahmanya Iyer proposed a vote of thanks.

12—3—64

*Dr. V. Raghavan's visit to the U. S., Japan and S. E. Asia*

A joint meeting of the K. S. R. Institute, the Sanskrit



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College, Madras, the Sanskrit Academy, Madras and the Sanskrit Education Society, Madras was held on 12th March, 1964 at 6-30 P. M. in the grounds of the Sanskrit College to give a send off to Dr. V. Raghavan.

Messrs. K. Balasubrahmanya Iyer, N. Raghunatha Iyer, T. V. Viswanatha Iyer, T. N. Ramachandran, Polagam Srirama Sastrigal, and S. Subrahmanya Sastri spoke. They referred to Dr. V. Raghavan's earlier tours in Europe and U. S. S. R. and his work especially in connection with manuscripts. They wished him all success in the tour of the U. S., Japan and S. E. Asia. In his reply Dr. V. Raghavan expressed his thanks to the U. S. State Department for extending to him an invitation under the leadership programme and the Asia Foundation for arranging his programme in Japan and the S. E. Asia.

A short account is given below on the work done by him during the course of his tours.

*A Report of Dr. Raghavan's work in his tour*

Dr. V. Raghavan, Secretary of the K. S. R. Institute and Correspondent of Journal of Oriental Research, spent two and a half months in the States; he visited twenty-six Universities and some non-University institutions. He gave about thirty-six lectures and talks. During his visit to Universities, Museums and public libraries, he examined about 3,500 manuscripts listing about 2,000 of the un-catalogued ones and prepared an inventory of Indian stone and bronze sculptures and paintings in the American collections. He participated also in the meetings of American Association for Asian Studies at Washington, the American Oriental Society and the American Society for the Study of Religions at New York and the American Philosophy Society at Philadelphia.

In his Asian tour, arranged by the Asia Foundation, he visited Universities, Institutes of Buddhist and allied studies, and libraries and museums in Japan, Hong Kong, Philippines, Vietnam, Cambodia, Thailand and Malaysia. In Japan, he collected information about Sanskrit manuscripts there. He studied the Indian influences in all these countries in the fields of religion, language and literature, temples, architecture, and music, dance and drama. In Cambodia he visited Ankor Vat and other temples. He studied also the Cambodian and Thai dance, the Ramayana versions current in these countries and

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the institution of Brahmin priests in the palaces in these two countries, and the texts of the Sanskrit Mantras and Tamil hymns used by them in royal ceremonies and festivals.

He has prepared a survey of the Indian studies in the U. S. A., Japan and S. E. Asia, on the same lines as his book *Sanskrit and Allied Indological Studies in Europe* brought out after his earlier European tour.

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## OBITUARY NOTICES

*By* V. R.

We are sorry to record the death of the following valued Life-Members of the K. S. R. Institute:

Sri M. PATANJALI SASTRI, Retired Chief Justice of India and Chairman of the Central Sanskrit Board passed away suddenly in Delhi on 16-3-1963. Son of a distinguished Sanskrit Pandit, Mandagalattur Krishna Sastri, the late Sastriar was himself a Sanskrit scholar, having been a student of Mm. Lakshmana Suri, and was connected closely with the work of Sanskrit institutions in Madras. As a lawyer he earned a name as an expert on Taxes and Constitution. He was first elevated to the Bench of the Madras High Court and then to that of the Supreme Court where he became the Chief Justice. He lived an exemplary life as an embodiment of the lessons of his Sanskrit study, quiet, dignified, free from all outward show, unassuming, unoffending and always soft-spoken. The following words of Mr. M. C. Setalwad when he made the condolence reference in the Supreme Court may be quoted: "Indeed it can well be said that in several respects he (Patanjali Sastri) was the embodiment of the great tradition and culture of South India, which has during generations illumined the pages of Indian History in matters of Religion, Philosophy and Learning."

The late Sri S. L. SASTRI, retired Income-tax Officer, was a good student of Sanskrit literature and was very much interested in Tantric Upasana.

The late Mr. A. S. P. IYER was a brilliant member of the I.C.S. and a Judge of the Madras High Court. A genial person with a gift for friendship, he could always entertain friends in company or a meeting with his witticisms and humorous anecdotes. A scholar in Sanskrit and English, he wrote a number of works in English on subjects drawn from Indian literature and history: "*Indian After Dinner Stories*", "*Panchatantra and Hitopadesa Stories*", "*The Plays of Bhasa*", both translations and literary appreciations of the plays, "*The Lay of the Anklet*", '*An Indian in Western Europe*', '*The Legions Thunder Past*', '*A Mother's Sacrifice*', '*Chanakya and Chandragupta*', '*Famous Tales of India*', '*Slave of ideas and other Plays*', '*Bhāsa*': Indian Men of

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Letters Series, '*Twenty-five years a Civilian*', '*Baladitya*', a historical novel, '*Finger of Destiny and other Stories*', '*Kovalan and Kannaki*', '*Manimekalai*', '*Life is one Long Sacrifice*', '*Gripping Tales of India*', '*Tenali Rama*', '*The Trial of Science for the Murder of Humanity*', '*A Layman's Bhagavadgītā*' in 3 Volumes, '*Sri Krishna, the Darling of Humanity*', '*Rambles in Literature, Art, Law and Philosophy*' and '*Contribution of Hindu Law to World Jurisprudence.*'

Dr. C. KUNHAN RAJA was one of the leading students of Prof. S. Kuppuswami Sastri. He was Professor and Head of the Sanskrit Department, University of Madras, and for a long time actively associated with the Adyar Library as its Director and Curator and Editor of its Bulletin. Dr. Raja was born on 18th September, 1895 at Kumarapuram near Trichur and was educated in Cochin and Madras. He graduated from the Presidency College, Madras, from Mm. S. Kuppuswami Sastri's Sanskrit Honours Department, in 1918. In 1924 he took his Ph. D. at Oxford where he worked with A. A. Macdonell and visited Marburg. On his return he worked for a time at Santiniketan and then from 1927 to 1950, he was Head of the Sanskrit Department of the University of Madras and was in charge of the Adyar Library also. He was connected with the work of several Universities, Manuscripts Libraries and All-India Conferences, particularly the Oriental Conference and the Philosophy Congress. He was responsible for starting the Bulletin of the Adyar Library and its new Descriptive Catalogue scheme and stepping up its publication programme. A Volume in his honour was brought out by the Library in 1946.

Dr. Raja was actively connected with the Madras Samskrita Academy and the Kuppuswami Sastri Research Institute. Outside Madras, he was, for a time, prominently connected with the Anup Library, Bikaner. His Highness the Maharajah of Cochin honoured him in 1945 with a *vīra-śṛṅkhalā* and the title *Gaveṣaṇatilaka*.

On his retirement from the Madras University, he was appointed Sanskrit Professor at the University of Teheran. Then he was appointed Professor of Sanskrit at the Andhra University. He finally retired in 1960 and continued to do his literary work privately from Bangalore.

Dr. Raja's first speciality was Vedic; later he did work in various fields of Sanskrit and also in Malayalam. He

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collaborated with S. S. Suryanarayana Sastri and brought out for the Theosophical Publishing House translations of the *Bhāmatī-Catussūtrī* and the *Mānameyodaya*. A complete bibliography of his publications and papers may be seen in the *Kunhan Raja Presentation Volume* and in the *Adyar Library Bulletin*, XXVII, 1963.

His Highness RAMA VARMA PARIKSIT TAMPURAN who passed away at a ripe old age was a true representative of the line of Rajarsis of old. As Maharaja of Cochin he took a progressive view and was the first among the Princes to see eye to eye with the Union Government in the matter of Integration of States with the Union. He was the foremost Nyāya Pandit of the South, a Raja-Pandita and Pandita-Raja. His main pre-occupations lay in the scholarly field and the leading of a devout austere life. He taught many, including Nambudiris, Nyāya Śāstra, conducted Vākyārthas, maintained the Sanskrit College at Trippunittura, and supported Pandits.

In 1948 H. H. Sri Sankaracarya of Kanci Kamakoti Pitham conferred on him the title of Darśanakalānidhi.

At the command of His Holiness Sri Sankaracarya of Kanchi he, with the assistance of Panditaraja V. Subrahmanya Sastrigal, brought out the *Brahmānandīya Bhāva Prakāśa* of Mm. Pancapagesa Sastri in 1961. Some of his other works are a commentary on *Rukmiṇīsvayaṁvara* of Ittikkat (1951), a poem on the life of Prahlāda, *Prahlāda-caritra* (1952), and *Subodhinī*, a commentary on the *Muktāvalī*, *Dinakarīya* and *Rāmarudrīya* on *Bhāṣāpariccheda* (1956).

An important institution which His Highness founded for fostering traditional Pandit learning was the annual Sadas at which a leading Pandit was honoured with the title of Paṇḍitarāja.

We are also sorry to record here the loss sustained by the world of Indology in the demise of the following scholars:

We lost recently Dr. B. A. SALETORE, writer of many works on Ancient Indian History and Polity. Educated in Bombay and in London, he served in Bombay, Poona and Dharwar and was also for a time Director of Archives in Delhi. Among his works may be mentioned *Social and Political Life in the Vijayanagaram Empire*, *Medieval Jainism with reference to Vijayanagaram Empire*, *Main Currents in the Ancient History of Gujarat*, *History of the Tuluva*,

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*Letters from the Court of Directors of Fort William* 1781-83, *The Wild Tribes in Indian History*, two volumes on the Indian *Diplomatic Relations with the West and the East*, *Ancient Indian Political Thought and Institutions*.

The late Sri M. V. GOVINDASWAMI who was Director of the Institute of Mental Hygiene at Bangalore was very much interested in Psychology according to Indian Śāstras.

The late PANDIT INDRA VIDYA VACASPATI was at the time of his sad demise Kulapati of the Kangri Gurukula and a member of the Central Sanskrit Board. He was a writer in Hindi and Sanskrit. Some of his writings had appeared serially in the Gurukula Patrika.

Dr. J. M. UNWALA who passed away in Bombay on 9-4-1961 was one of the seniormost Iranian Research scholars. He was connected intimately with the All-India Oriental Conference and was a widely travelled scholar.

The passing away of Dr. R. P. SETU PILLAI (2-3-1896—25-4-1961) removes from the field of Tamil studies a leader, a powerful writer and advocate. After a period of practice as a lawyer, he joined the Annamalai University and then the Madras University. He received many honours including the award of the Sahitya Akademi and a Doctorate at the Madras University on the occasion of its Centenary. He wrote several works in eloquent style, on *Tirukkural*, on *Śilappadikāram*, on Tamil Poets, and on Kamban and Bharati. Of his English works may be mentioned '*Words and their significance*' and '*Tamil: literary* and *colloquial*.'

Dr. D. B. DISKALKAR who passed away on 2-11-'62 was well-known for his two collections of literary Inscriptions. His latest article was on '*Sanskrit and Prakrit Poets known from Inscriptions*.'

The death of Pandit RAHULA SANKRITYAYANA (April 14, 1963) removes from the Indian literary field one who was not only noted for his learning in his own field of Buddhism, but was also a renowned writer in Hindi and an active organiser of Research studies. He was 70 years at the time of his death. He had passed through a life of varied experiences, literary, religious and political, having been a Congressman and then a Communist. His lasting service to Indology consists of the collection of Sanskrit Buddhistic manuscripts from Tibetan Monasteries all of which are preserved now in

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Patna, and out of which a few were edited by himself and others are being taken up for edition by other scholars.

News of the passing away of Dr. Raghuvira on the 14th May, 1963 came as a shock to all those working in the field of Sanskrit and Indological studies. Born in December, 1902, Dr. Raghuvira was educated in the Universities of Punjab, London and Utrecht. Dr. Raghuvira was a live-wire and had taken up, besides Sanskrit research, a great deal of organisational and political work. About the time of partition, he left his home State of Punjab and settled down in Nagpur, where he brought the *International Academy of Indian Culture*, originally started in Lahore. Later he shifted the venue of his activity to Delhi, became a member of Parliament as a Congressman, and at the time of his death, he had become chief of the Jan Sangh; and it was while campaigning for the Jan Sangh that he met with a tragic car-accident and died. To begin with a Vedic scholar and linguist, Dr. Raghuvira later developed intense interest in lexicography and compilation of Sanskrit terminology for modern sciences and different departments of modern administration. He brought out several dictionaries and glossories in all these fields. The next phase of development in Dr. Raghuvira's work related to Greater Indian culture. He toured extensively, collected manuscripts, inscriptions and materials from Tibet, South-East Asia and Central Asia, and enriched his Academy with these materials. With these he wanted to bring out editions of Greater Indian texts related to Sanskrit literature, a scheme which he called *Śatapiṭaka*.

Dr. Radha Kumud Mukerji, whom we unfortunately lost on September 9, 1963 was a gifted exponent of Ancient Indian History and Culture. After a brief period of service as Professor of English in Calcutta he was appointed the first Manindra Candranandi Professor of Ancient Indian History and Culture in the Banaras Hindu University. From 1917 to 1921 he served the Mysore University as Professor of History and later till his retirement he was at the Lucknow University as Head of the Indian History Department. He had lectured in different Indian Universities under reputed endowments; under the Sir William Meyer Endowment in the Madras University he lectured on Candragupta Maurya. Apart from his publications based on these endowment lectures he wrote also several books on Indian History and Culture: *Early History of India, Fundamental Unity of India, History of*

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*Ancient Indian Shipping, Local Government in Ancient India, King Harsavardhana* in the Rulers of India Series and *Ancient Indian Education*. In addition to his scholarly work he was engaged also in political movements and legislative work in all of which he evinced a strong Hindu nationalistic view-point.

Sirdar K. M. PANIKKAR (3-6-1895—10-9-1963) was a colourful personality of varied activity, scholarly, literary and political. He was educated in Madras and Oxford and was qualified for the Bar. He served at Calcutta and Aligarh Universities as teacher of History. Then he became the editor of a news-paper and then joined the administration of the States of Patiala and Bikaner and attended political conferences. After freedom he entered the Constituent Assembly and was appointed later as Ambassador in Peking and Paris. The last posts he held were the Vice-Chancellorships of the University of Jammu and Kashmir and Mysore.

All through his career he had taken a lively interest in matters of literature. A Historian, a writer in Malayalam and an exponent of Indian culture, the late Panikkar was connected intimately with the work of the Sahitya Akademi. His works are: *Randu Chinayil, Afro-Asian States and their problems, Apatkaramaya Yatra, Asia and Western Dominance, Basis of Indo-British History, Common sense about India, Geographical Factors in Indian History, Gulab Singh: Founder of Kashmir, Hindu Society at cross-roads, Hinduism and the modern World, India and China*, and *Sri Harsha of Kanauj*.

Navalpakkam NARASIMHACHARIAR was a traditional Sanskrit scholar of standing. He died in October, 1963 at the age of 87 at Kanchipuram.

Dr. P. SRINIVASACHAR (53) met with tragic death in New York where he fell down dead in the street (November 28, 1963). He was a Visiting Professor in the States where he had gone from the Osmania University. Formerly, he was for a time Principal of S. R. R. College, Bezwadaand Director of Archaeology of Hyderabad State.

He took his Doctorate in the School of Oriental and African Studies, London, on a subject of Andhra History, and did work on the Kakatiya Inscriptions. He was a contributor to the *Journal of Oriental Research*.

Sri ISANA SIVACHARYA, Palani, was the foremost authority on Śaivāgamas, temple rites and worship, and Śaiva-



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siddhānta philosophy. His death in January, 1964 is a great loss to South India and the traditions of Śaivism and temple-lore.

The late Hadi Hasan, who passed away on May 23, 1964 and who had been working in the Aligarh University was well-known for the numerous public recitals which he gave in a very impressive manner of Kālidāsa's *Śākuntala* in an English version.

Dr. Binoytosh Bhattacharya (6-1-1897—22-6-1964), son of the famous Mm. Hara Prasad Sastri will be remembered as general Editor of the celebrated series of publications called the Gaekwad Oriental Series. He took his Doctorate on Elements of Indian Buddhist Iconography and was appointed as General Editor of Gaekwad Oriental Series in 1927 from which place he retired in 1952. He was responsible for the organisation of the Oriental Institute, Baroda and the conduct of the 7th All-India Oriental Conference at the same place.

Mm. N. S. Anantakrishna Sastrigal passed away on 15-11-1964. Seventy-nine at the time of his demise, the late Sastrigal was one of the outstanding Pandits in the field of Advaita and an indefatigable worker in the field of orthodox movements and religious activity. He was one of the earliest and most renowned pupils of the Madras Sanskrit College. He had received many honours during his life: Mahamahopadhyaya during the British period and the Presidential distinction in Free India. The best part of his learned career was in the P. G. Department of the Calcutta University. He has a large mumber of works and editions to his credit, especially in Advaita Vedanta: *Bhāṭṭa Dīpikā* (*Nivīta* Pt. I) (1921), *Advaitadīpikā* in 2 Parts (1923), *Vedānta Paribhāṣā* with his own commentary (1927), *Brahmasūtraśāṅkarabhāṣya* (*Catussūtrī* portion in 3 Parts with 9 commentaries) (1933, 1941), *Vedāntarakṣāmaṇi*, *Śrībhāṣyasamālocana* (Part I, 1937), *Śatabhūṣaṇī*: *Śatadūṣaṇīparīkṣāparaparyāya* (1956), *Advaitatattvaśuddhi*: *Advaitāmodādiparīkṣāparaparyāya* (1958), *Advaita Mārtaṇḍa*, *Veṅkaṭācala Māhātmya* in 2 Vols., *Advaitaratnarakṣaṇa*, *Karmapradīpa* of *Kātyāyana*, *Nyāyāmṛta* and *Advaitasiddhi* (Pt. I), *Prabhākara Vijaya* and *Bhagavadgītā Bhāratīya darśanāni*.

The late Prof. S. Stasiak was Professor of Sanskrit and Indian Culture at the Polish University of Lwow. He studied

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with Schröder in Vienna and worked on the Indian and Tibetan manuscripts in the Asiatic Museum at St. Petersburg and had collaborated with Stcherbatsky on Buddhist Logic.

Prof. PIERRE MELLE (1911-1963) was teaching at the Ecole de Langues Orientales in Paris. Besides his equipment in Sanskrit and Indology he was also devoted to modern Indian Languages including the Dravidian. Among his works are the *Mythology of the Tamils* and an *Introduction to Tamil.*

The world of Sanskrit scholarship sustained a loss in the passing away of HELMUTH VON GLASENAPP (8-9-1891—25-6-1963) who had occupied the chair of Indology in the University of Tübingen. He was educated in Tübingen, Munich, Belgium and Bonn. He had visited India more than once and was more generally interested in Indian civilization and thought in all its aspects. He devoted some attention also to the schools less known abroad like Madhva's Philosophy. He was presented with a commemoration volume in 1961 when he was 70 years old and had been admitted to the order of Merit of his own country. He has visited the K. S. R. Institute and given a lecture on Cultural contacts of India and Germany. His works are: *Brahma and Buddha, Buddhismus in Indien und im Ferner Osten, Der Jainismus, Die Philosophie der Inder, Doctrine of Karman in Jaina Philosophy, Hinduismus, Indisches Liebeslyrik, Madhva's Philosophie, Heilige Statten Indiens* and *Das Spiel des Unendlichen.*

Dr. FRANKLIN EDGERTON (24-7-1885—12-7-1963), one of the doyans of Sanskrit scholarship in the U. S., passed away at the age of 78 at New Haven, where he had retired from the Professorship at the Yale University. He was a student of Maurice Bloomfield and others in Sanskrit and Comparative Philology and later specialised also in Vedic and Avestan. He joined as an assistant at Johns Hopkins and later in 1936, he worked in the University of Pennsylvania. From 1923 onwards upto 1963 when he retired, he was Professor of Sanskrit and Philology at the Yale University, New Haven. Although he began life as a Philologist he became interested in diverse branches of Indian studies at different times. Among subjects or texts on which he was engaged in a major way are the *Panchatantra* and the Vikrama Cycle of Stories, Vedic Variants and the *Mahābhārata* of which he edited the *Sabhā Parvan* for the B.O.R.I., Poona. His *magnum opus* was the Dictionary, Grammar and Reader

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of Buddhist Hybrid Sanskrit. Among his shorter works are a translation of a *Matañgalīlā* and a *Āpadevīya* in Mimamsa. On the eve of his death a translation of the *Meghadūta* by him was issued from Ann Arbor and among the posthumas publications of his to appear is a volume entitled the *Beginnings of Indian Philosophy*, translated and edited for the Unesco. Besides these, he wrote a number of papers and reviews and was one of the founders and main pillars of the Linguistic Society of America and also of the American Oriental Society.

Dr. Arnold A. Bake died in London on 8th October, 1963 at the age of 64. Born in Holland and educated in the University of Leiden, Bake, with his knowledge of Sanskrit and music, turned to the study of Indian music. His stay in Santiniketan helped him to further his studies in this branch and at the School of Oriental and African Studies in the University of London, where he was a Reader in the Indian Studies Department till he died, he was doing work in Indian music. He had worked on Tagore music and written upon the music of Samaveda, Bharata, Sangita Darpana, Indonesian music aud several critical reviews of books on Indian music and short articles on aspects of the Indian music.

*By* K. K. R.

Attoor Krishna Pisharoti, a well-known scholar in Sanskrit and Malayalam, passed away on 5th June, 1964 at the age of 89. He studied Nyāya under Mm. Godavarma Bhattan Thampuran of cranganore and worked as Malayalam lecturer in the Government College, Trivandrum under Prof. A. R. Rajaraja Varma. He wrote several important works. Of these the *Sañgītacandrikā* deals with the theory of classical music and is written in the form of Sanskrit sūtras with elaborate explanations in Malayalam. He edited with a Malayalam translation the *Līlātilaka*, a 14th century Sanskrit work on the Maṇipravāla language and literature of Kerala. He was also the first editor of the ancient Malayalam work *Unnunīlisandesam*. His critical edition of the four Kathakali works of Kottayam Raja is well-known. His translation of the *Śākuntala* in Malayalam is one of the best of its kind. His *Bhāṣādarpaṇa* deals with literary criticism. He has also written several Malayalam stories and some short Sanskrit plays on Kerala historical themes. His survey of the Malayalam language and literature is one of the pioneer works in the field.

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## BOOK-REVIEWS

SRI HARSA'S PLAYS. TRANSLATED INTO ENGLISH WITH FULL SANSKRIT TEXT by Bak Kun Bae. Indian Council for Cultural Relations, Asia Publishing House, Bombay 1964. Pages 514. Rs. 45.

This sumptuously produced annotated edition of all the three plays of King Harṣa in a single volume is intended to be a cultural link between India and Korea. The translator Bak Kun Bae is a scholar from Korea who has spent some years in India studying Sanskrit language and literature. He was attracted by the plays of King Harṣa of Kanauj (606-648 A. D.), which had been quite popular on the stage even in mediaeval India. Bak Kun Bae has translated these dramas into Korean also; the Korean translation, when published, is sure to help the Koreans in understanding something about ancient Indian dramas. The present annotated edition in English is to be welcomed only as showing a Korean scholar's interest in Sanskrit literature; it is far from being satisfactory.

The text is given in bold type. The Prakrit portions of the text are omitted, and only the Sanskrit *chāyā* is given instead. This sometimes shows up verses in defective metre. No variant reading is noted anywhere; and the translator has not stated what text he is following. Printing mistakes are numerous; omission of vowel signs, confusion between the signs for *u* and *r* etc., are found here and there. There is no list of errata at the end. (त्वचा for त्वचो, पुथु for पृथु, प्रालय for प्रालेय, वणिता for वर्णिता etc.) Sound and uniform principles in the use of Avagrahas and Anusvāras are not followed.

Below the text come the notes. Individual words are taken up and their meaning and derivation given. In some cases the *Vigrahavākya* is also noted. This is followed by very brief Sanskrit notes, indicating the prose order and metre of verses. The English translation comes at the bottom. It is simple and literal in many cases. The literary charm based on śleṣa is not explained either in the notes or in the translation. There are also some instances where the translator has made mistakes.

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P. 59. ध्वंसाति must be corrected as ध्वंसीति ; note says that ध्वंसाति is a verb used in the sense of ध्वंसते ; this is wrong. P. 180. भक्तानि should be भुक्तानि । P. 76. निर्दोषदर्शनाः कन्यका भवन्ति । does not mean 'girls have a faultless appearance'; on page 440 'निर्दोषदर्शना कन्यका खल्वियम् ।' is translated as 'she has a spotless beauty indeed'. The idea in both cases is that there is no sin in looking at an unmarried girl.

Sanskrit is not an easy language which can be mastered in a couple of years; and in a foreign student some of these mistakes may be excusable. But the publishers should have consulted Indian scholars and revised the work and edited it properly.

K. KUNJUNNI RAJA.

THE KUMARASAMBHAVA OF KALIDASA. Edited by Dr. Suryakanta. Sahitya Akademi, New Delhi, 1962. Pages XXXIII, 254. Price Rs. 10.

This is the third volume in the series of the critical edition of Kālidāsa's works by the Sahitya Akademi, New Delhi. The first volume was the *Meghadūta* edited by Dr. S. K. De. then came the *Vikramorvaśīya* edited by Prof. H. D. Velankar. (Reviewed in the Journal, Vol. XXVI. 179-81 and Vol. XXIX. 132-3 respectively). The present volume is edited by Dr. Suryakanta of the Benares Hindu University, Varanasi, and follows the same pattern. There is a short introduction by the editor describing the manuscript material and the printed editions used for this edition and discussing the principles adopted in arriving at the authentic text; the story of the poem is also narrated in brief. This is followed by the text, and the critical apparatus. An index of verses is given at the end. The general Introduction on Kālidāsa by Dr. S. Radhakrishnan is reproduced in this volume also.

It is said on the cover page that 'the present critical edition of *Kumārasambhava* is the result of many years' patient research and investigation of all the available manuscripts and printed texts on the part of a distinguished authority who is well versed in the methods and norms of modern critical scholarship.' Dr. Suryakanta is a well-known Sanskrit scholar and it is with great expectation that one takes up this edition. But it is regrettable that he has not done full justice either to Kālidāsa or to himself. He has made use of some

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manuscripts and printed editions; but he has not taken into consideration many important manuscript versions, and editions. For instance he has not examined any of the South Indian manuscripts in Malayalam, Grantha or Telugu scripts, and seems to be unaware of the existence of the excellent commentaries on the poem by Aruṇagirinātha and Nārāyaṇa, published in the Trivandrum Sankrit Series. Several variant readings accepted by these two commentators do not find a place in the critical apparatus of the edition.

A few examples of omission of readings in Canto V may be given here.

Dr. Suryakanta has used 8 manuscripts from India Office Library, two from Bombay University Library, five from Hoshiarpur, five from Poona and three from Varanasi. He has also examined seven printed editions. Cantos 1-8 of the text are based mainly on the manuscripts Va-1, P. 5 and I-8, while for Cantos 9-17 the printed texts and manuscripts P-1 and Va-2 are used. Regarding the principles by which the authentic readings were arrived at Dr. Suryakanta says, "This odd looseness of the manuscripts left us no alternative but to scrutinize all the available manuscripts minutely and pick out what was *best* in them, or in some cases even in one of them, and reject the rest, though on a particular reading the rest might happen to agree." Here are a few examples of the *best* reading based on single manuscript evidence:

V. 11b. स्तनाङ्गरागारुणिताच्च कञ्चुकात् । He says 'The aptness of *kañcukāt* in the context needs no comment' cf. 19-a. V. 68d. विकीर्णकेशास्थिपरेतभूमिषु । He says 'The significance of...*asthi* needs no comment'. This is given as an illustration of 'how a manuscript, though alone in a particular reading, helps to establish the original text.' In the verse the contrast is between the flowers and the hair; the addition of *asthi* is unnecessary and spoils the बिम्बप्रतिबिम्बभाव in this verse.

V. 84b. चचाल साग्रस्तनभिन्नवल्कला । He says 'The use of *agrastana* heightens the comliness of the girl(!) under reference.' cf. 8d.

Dr. Suryakanta has not examined the quotations from the *Kumārasambhava* in texts on *Alaṅkāraśāstra* and in anthologies. Hence he makes the mistake of taking an emendation in a work of poetics as the original reading. Thus in V. 55d his reading, मौर्वीं द्वितीयामिव कार्मुकस्य । is the one suggested by

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Ālaṁkārikas, who criticise the original reading द्वितीयमौर्वीमिव (Eg. *Kāvyaprakāśa* VII. 161) as involving the defect of *avimṛṣṭavidheyāṁśa.*

The printing is done very carefully, following the useful practice in the critical edition of the *Mahābhārata.* There are only very few mistakes. I. 11-d should be गतिमश्वमुख्यः। V. 71-d the text reads कपालिनः and the notes give the variant reading also as कपालिनः, perhaps for पिनाकिनः.

Towards the close of the introduction the editor says that Kālidāsa based his work judiciously selecting the vital strands of the story from the *Brāhmaṇas,* the Purāṇas and the epics. It has already been demonstrated by scholars that the Purāṇa versions are based on Kālidāsa's works and not vice versa. (cf. M.B. Emeneau, JAOS, lxxxii, 41-4; V. Raghavan, *Woolner Commemoration Volume,* the *Purāṇa* Bulletin, etc.)

The most serious criticism about this edition is that Dr. Suryakanta has taken as genuine the later portions of the *Kumārasaṁbhava*; such a stand is untenable. There has been no doubt about the spuriousness of the later cantos among ancient or modern scholars. No literary critic has taken for consideration any verse from these cantos; commentators like Mallinātha ignore them. Nārāyaṇa's commentary contains a discussion to show that the eighth canto is genuine and the further portions spurious. The '*Śaṁkarasaṁhitā*' of the *Skānda Purāṇa* uses only the first eight cantos of the *Kumārasaṁbhava.* And as Keith has pointed out, "the inferiority of the new cantos is obvious on every ground.' The metre is carelessly handled. XV. i has the first letter of अभूत् in line *c* and the rest in *d*.

K. Kunjunni Raja.

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४ तुल्येऽपर ⁎ ग्रहे कालः ध्रुवजः पातयोस्तु सः△ ।

**द्विगुणीकृतेनायनांशेन** [1]**युतोऽर्कः रात्रिपश्चन्द्रो वा यावन्मेषादिके** मेषादिराश्यादौ यत्र वर्तते **तेन** मेषादिगतराशिभागकलात्मकेन **हीनयोश्चक्र-चक्रार्धयोः अपरे**[2] अपरस्मिन् **ग्रहे** अयनयोगसंस्काररहिते केवले **तुल्ये** सति **स कालः पातयो**र्वैधृतिपातयोः **ध्रुवाख्यकालः** स्यात् । द्विगुणीकृतमयनचलनमर्के प्रक्षिप्य तं राशिषट्कात् त्यजेत् । तत्र यच्छिष्टं तेन यदा केवलचन्द्रः समः स्यात् तदा [व्यती]पातस्य ध्रुवकालः स्यात् । एवं तं राशिद्वादशकात् त्यक्त्वा शिष्टसमे शीतांशौ वैधृतिध्रुवकालः । एवं द्विगुणितमयनचलनं चन्द्रे प्रक्षिप्य तं राशिषट्कादाशि-द्वादशकाच्च त्यक्त्वा शिष्टाभ्यां[3] समे केवलसूर्ये व्यतिपातवैधृतिध्रुवौ क्रमात् स्तः[4] । पूर्वोक्तश्लोकार्थस्यायं प्रपञ्चः ॥ ९–१०a ॥

यदा सायनार्कचन्द्रयोः स्वेष्टकालानीतयोर्योगश्चक्रचक्रार्धयोरधिक ऊनो वा स्यात् तदा विशेषमाह—**ऊनाधिकेति** ।

ó ऊनाधिककलाभुक्तियोगभक्ता दिनादिकम् ‡ ॥ १० ॥
तद्गतिभ्यां हतं शोध्यं गते ८ योगेऽन्यथैष्यति ♂ ।

चन्द्रार्कयोगस्य राशिषट्कस्य च यदन्तरं **ऊनमधिकं** वा **कलात्मकं** तच्चन्द्रार्क**भुक्तियोगेन** हृत्वा लब्धं **दिनादिकं** स्यात् । **तद्**दिनादिसंबन्धिरवि-चन्द्रगती आनीय ताभ्यां **हतं** दिनादिकं **गते** योगे **शोध्यं**, भविष्यति **योगे**

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मूलम् :— ४ M 1 has an extra line before this :

राश्यादिभिः समश्चन्द्रस्तत्काले सायनांशयोः ।

⁎ C 4 M 1 परे △ C 6 ध्रुवो वैधृतिपातयोः ; M 1 यः for सः

ó G 1-2 read the line differently:

योगो रवीन्द्वोरधिका ऊनाश्चेत् षट्कचक्रयोः । T यत्राधिक

‡ C 6 दिनादि तत् ; M 1 भक्तदिनादिकम् ; T भुक्तादिनाडिकम् ।

८ G 1 गते corrected to अथ ; G 2 अथ for गते

♂ G 1-2 न्यथान्यथा ; T न्यथा युतम् ।

व्याख्या :—1. A युक्तो 2. A om. अपरे 3. D adds कलाभ्यां

4 E समे चन्द्रे व्यतीपातवैधृती आस्ताम् ।



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योज्यम् । तदा रविचन्द्रयोगस्य राशिषट्क[1]समत्वं स्यात् । स व्यतीपातकालः स्यात् । एवं रविचन्द्रयोग[2]राशि[3]द्वादशकान्तरादपि[4] वैधृतिसमकालो ज्ञेयः ।

चक्रचक्रार्धसमरविचन्द्रयोगकालिकाभ्यां सूर्याचन्द्रमोभ्यां रविचन्द्रक्रान्ती आनीय ततो विधोः क्रान्तौ तृतीयाध्यायोक्तप्रकारेण विक्षेपं संस्कुर्यात् । एवंसंस्कृत-विधुक्रान्तिरविक्रान्त्योर्यदा समत्वं स्यात् तदैव पातवैधृत्योर्मध्यकालः ॥ १०b-११a ॥

यदा क्रान्त्योस्समत्वं स्यात्तत्र विशेषमाह—[ **अयुक्पदविधोरिति** ।]

**४ अयुक्पदविधोः क्रान्तिर्यदि विक्षेपसंस्कृता ॥ ११ ॥**
**रवेः क्रान्त्यधिका भूतो ⁕, भाव्यूना,ऽऽन्यपदेऽन्यथा ।**

ओज**पदविधुक्रान्तिः** यदा सति संभवे, **विक्षेपसंस्कृता** रविक्रान्ते-**रधिका** स्यात्तदा पातवैधृतिमध्यकालो **भूतः** । यदा **ऊना**[5] तदा **भावी** । **अन्यपदे** युग्मपदे **अन्यथा** अधिका चेद्भावी योगः[6], ऊना चेद्भूतो योग[7] इत्यर्थः ॥ ११b-१२a ॥

भूतभावि[8]योगसाधनविधोः[9] यत्पदं तस्य कदाचिदन्यत्वमस्तीत्याह —**पदान्य-त्वमिति** ।

**पदान्यत्वं विधोः क्षेपात्△ क्रान्तिचापे ☸ विशोधिते ॥ १२ ॥**

[10]पातोनचन्द्रवशादानीतविधुक्षेपाद्विधुक्रान्तिचापे अल्पतया विशुद्धे सति **पदान्यत्वं** स्यात् । चन्द्राधिष्ठितमोजपदं चेत् युग्मपदं स्यात्, युग्मपदं चेदोजपदं स्यात् । तत्पदवशाद् भूतभाविपातमध्यकालो ज्ञेय इत्यर्थः ॥ १२b ॥

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मूलम् :— ४ C 6 reads the line with some difference :
अयुग्मपदचन्द्रस्य क्रान्तिर्विक्षेपसंस्कृता ।
⁕ G 1-2 रविक्रान्त्यधिका भूता ; M 1 भूते △ T क्षेपे ☸ T चापात्

व्याख्या :—1. Mss. read षट्कस्य
2. A योर्योग
3. D om. राशि ; E योगस्य ; om. राशि
4. A E रकादपि
5. D E न्यूना
6. A om. योगः
7. A om. योगः
8. D om. भूतभावि
9. A D साधनं
10. D Has a different recension of the com. for this half-verse : चन्द्रक्रान्तिविक्षेपसंस्कारे विधोः क्षेपचापात् क्रान्तिचापे विशोधिते सति पदान्यत्वं पातोनचन्द्रवशात् पदं ज्ञेयम् । अत्र तत्पादवशात् etc.

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पातवैधृतिसंभवाभावमाह—[ **परमेति** ]

**परमस्वेष्टकालोत्थ ꝉ क्रान्त्यन्तरकलाधिकाः ।**
**क्षेपा यदि तदा पातवैधृत्योः संभवो ¥ नहि* ॥ १३ ॥**

परमा च स्वेष्टकालोत्था च परमस्वेष्टकालोत्थे । ते च अमू क्रान्ती च **परमस्वेष्टकालोत्थक्रान्ती** । तयोरन्तरकला याः ताभ्यो **अधिकाः क्षेपकला यदि तदा पातवैधृत्योस्संभवो नहि** । यदा ओजपदक्रान्तिर्विक्षेपश्च सदिशौ स्तः तदा एवमिति ज्ञेयम् । भिन्नदिक्त्वे तु संभवत्येव । युग्मपदक्रान्तावपि तथा §॥ १३ ॥

[ (b) पातमध्यानयनम् ]

क्रान्तिसाम्यकाल एव मध्यकाल इत्यङ्गीकृतत्वात् क्रान्तिसाम्यानयनमाह—[ **ध्रुवेन्दोरिति** । ]

**ध्रुवेन्दोरन्त्यदोर्मां(ऽ)शक्रान्तिं क्रान्त्यन्तरात् त्यजेत् ।**
**ततः क्रमादुत्क्रमतः समौजपदगस्य △ तु ♂ ॥ १४ ॥**

**क्रान्त्यानयः समपदे प्रथमं गम्यमां(ऽ)शकैः ।**
**त्यक्त्वा ♉ त्यक्त्वा क्रान्तिमां(ऽ)शान् , ⊕ तत्क्रान्त्योरन्तरात्**
**क्षिपेत् ⋇ ॥ १५ ॥**

**आद्यन्तमां(ऽ)शयोः क्रान्तिः तदंशाश्चानुपाततः ♀ ।**

पूर्वोक्तध्रुवकालेन्दोरन्त्यं **दोर्मांशक्रान्तिं** वर्तमानभुजराशिमांशक्रान्तिं, **क्रान्त्यन्तरात्** क्षेपसंस्कृतस्फुटक्रान्तिकेवलक्रान्त्यन्तरात्, **त्यजेत्** । सायनध्रुव-

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मूलम्:— ꝉ C 6 कालेऽर्क ¥ T यदि for नहि △ T पदकस्य
♂ G 1-2 have an extra line after this :
भूतभाविन्युत्क्रमतः क्रमतो युगयुक्पदे ।
(G 2 युगपत्पदे ; G 1 युगपत्पदे corrected to युगयुक्पदे ।)
♉ G 1-2 युक्त्वा ⊕ T मांशः
⋇ G 1-2 T तत्क्रान्तिमन्तरात् त्यजेत् । ♀ T शांशानुपाततः ।

* This is only a rough statement. (Edr.)

§ No. Really it is the other way about. (Edr.)

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चन्द्राद् यदा क्रान्तिरानीयते तदा चन्द्रभुजराशिं भागीकृत्य पञ्चभिर्हृत्वा यच्छिष्यते भागादि तदोजपदसंबन्धि चेत् पृथक् पृथक् स्थापयित्वा एकं तृतीयाध्यायोक्तप्रकारेण वर्तमानपूर्वापरक्रान्त्यन्तरेण गुणयित्वा पञ्चभिर्हृत्वा लब्धं ध्रुवेन्दोरन्त्यदोर्गतमांशक्रान्तिः स्यात्। पञ्चहृतशिष्टं युग्मपदसम्बन्धि चेत् "क्रान्त्यानयः समपदे प्रथमं गम्यमांशकैः" (V. 15) इति न्यायेन पञ्चभि(?भ्यः) त्यक्त्वा शिष्टं गम्यमांशकादिः स्यात्। तमपि पृथक् पृथक् कृत्वा एकं पूर्ववत् क्रान्त्यन्तरेण गुणयित्वा पञ्चभिर्विभज्य लब्धं ध्रुवेन्दोरन्त्यदोर्गम्यमांशक्रान्तिः स्यात्। अत्र ये द्वे पृथक् स्थापिते ते क्रमेण ओजपदध्रुवेन्द्वन्त्यदोर्गतमांशकधनुर्भागादि च युग्मपदध्रुवेन्द्वन्त्यदोर्गम्यमांशकधनुर्भागादि च स्यात्। अनयोर्ये क्रान्तिखण्डे आनीते तयोर्मध्ये युग्मपदे पश्चादानीतां गम्यमांशक्रान्तिं चन्द्रक्रान्ति[1]स्फुटक्रान्त्यन्तरात् त्यक्त्वा वर्तमानक्रान्ति वाक्योक्तान्तर[2][?वाक्यद्वयान्तर]रूपक्रान्तिखण्डत्वात् गम्यमांशके पृथक् स्थापिते पञ्चभागान् क्षिपेत्। एवमुत्तरक्रान्तिवाक्यद्वयान्तरखण्डं शिष्टक्रान्त्यन्तरात् त्यक्त्वा प्रतिखण्डत्यागं पञ्चसहितगम्यमांशके पञ्च पञ्च क्षिपेत्। यत्क्रान्तिखण्डं शुद्धशेषक्रान्त्यन्तरात् त्यक्तुं न शक्यते तत्क्रान्तिखण्डेन शुद्धशेषक्रान्त्यन्तरं पञ्च[3]गुणितं विभज्य लब्धं भागादि गम्यमांशके युञ्ज्यात्। तदा क्रान्त्यन्तरस्य शून्यत्वं स्यात्। पञ्च पञ्च सहितः सः शुद्धभागसंज्ञः स्यात्। ओजपदे तु ध्रुवेन्दोरन्त्यं दोर्गतमांशक्रान्तिं क्रान्त्यन्तरात् त्यक्त्वा व्युत्क्रमेण पूर्ववाक्यतत्पूर्ववाक्यान्तरक्रान्तिखण्डं त्यक्त्वा पृथक्स्थापिते अन्त्यदोर्गतमांशके पञ्च पञ्च[4] क्षिपेत्।[5] [6]अत्रापि यत् क्रान्तिखण्डं शुद्धशेषक्रान्त्यन्तरात् त्यक्तुं न शक्यते, तेन क्रान्तिखण्डेन शुद्धशेषक्रान्त्यन्तरं पञ्चगुणितं विभज्य लब्धं भागादि गतदोर्मांशे युञ्ज्यात्। योऽयं पञ्च पञ्च सहितो गतदोर्मांशः शुद्धभागसंज्ञः स्यात्। अत्रापि क्रान्त्यन्तरस्य शून्यत्वं स्यात् ॥* १४-१६a ॥

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व्याख्या :—1. D E om. क्रान्ति 2. A वाके (?) त्तर ; B वाक्येन उत्तर
3. D पञ्चभिः 4. D पञ्चभागान् for पञ्च पञ्च
5. E adds here : एवं शुद्धखण्डसम्बन्धिपूर्ववाक्यतत्पूर्ववाक्यान्तरखण्डानि पूर्ववत् वाक्यान्तरात् त्यजेत्। यत्खण्डं शोधयितुं न शक्यते तेन खण्डेन शिष्टं क्रान्त्यन्त्यरं पञ्चभिर्गुणितं विभज्य हृत्वा लब्धं प्रतिखण्डत्यागं पञ्चसहिते अन्त्यदोर्गतमांशके पञ्च पञ्च क्षिपेत्। 6. D om. अत्रापि to गतदोर्मांशः two lines below.

* The explanation is inadequate. See the Translation below. (Edr.)

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एवंसिद्धेन शुद्धभागेनाविशेषप्रक्रियया क्रान्तिसाम्यानयनमाह—**शून्येऽन्तरे शुद्धभागानिति ।**

**ᶠ शून्येऽन्तरे ¥ शुद्धभागां ⁎ श्चन्द्रगत्य ʊ शकैर्हरेत् ॥ १६ ॥**
**दिनादि तद् ध्रुवाच्छोध्यं गते योज्यं तथैष्यति । ♂**
**तत्कालचन्द्रपातार्कैः पुनः क्रान्तिः पुनर्दिनम् ॥ १७ ॥**
**♂ यदा क्रान्ती समे स्यातां पातमध्यं तदा भवेत् ।**
**तत्कालचन्द्रमार्ताण्डौ उक्तलक्षणकौ यदि ॥ १८ ॥**

पूर्वोक्तप्रकारेण क्रान्त्यन्तरे **शून्ये** सति **शुद्धभागान् चन्द्रगत्यंशकैर्हृ**त्वा लब्धं **दिनादि** गते **तद्ध्रुव**दिना**च्छो**धयेत् । **एष्यति तद्योज्यम् । तद्दिनादि** तद्ध्रुवदिने योज्यमित्यर्थः । **केचित्** ध्रुवेष्टकाले (?ध्रुवकाले) यद्दिनादिकं तमेव पूर्वं ज्ञात्वा तस्माच्छोधयन्ति । ध्रुवदिनस्थापनाभावेऽपि शुद्धभागानेव चन्द्रे क्षिप्त्वा त्यक्त्वा च भाविभूतयोगक्रमेण **केचिद्**विशेषं कुर्वन्ति । अस्मिन् पक्षे शुद्धभागं रविगतिहृतं चन्द्रभुक्तिहृतं ध्रुवरवेः शोध्यं गते योगे । अन्यथैष्यति योगे

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मूलम् :— ᶠ G 1-2 have the following in the place of the next four lines :

चन्द्रगत्यंशकैर्भाज्यं शुद्धभागदिनादिकम् ।
* ध्रुवकालाद् गतं गम्यं भवतोऽन्यथैष्यति ।
ते सूर्यगतिलिप्तिघ्नाः चन्द्रगत्यंशभाजिताः ।
फलं कालध्रुवरवौ संस्कारः शीतरश्मिवत् ॥
तत्सूर्यचन्द्रयोः क्रान्तिभागान् पूर्ववदानयेत् ।
यावत् क्रान्ती समे तावत् क्रान्तिभागैः पुनः पुनः ॥
ध्रुवतुल्यक्रान्तिकालचन्द्रयोरन्तरांशकात् ।
चन्द्रगत्यंशकहृतदिनाद्यन्तध्रुवात् त्यजेत् ।
गते पदेऽन्यथा युञ्ज्यात् मध्यकालः स पातयोः ॥

( * G 2 ध्रुवकालं नतैः पूर्णैरितोद्य(?)तोऽन्यथैष्यति । )

¥ C 1 G 1-2 शून्यान्तरे ⁎ C 4 भागं for भागान्
ʊ C गम्यां M 1 गत्यां ♂ M 1 तदेष्यति
♂ T omits the line.

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संस्कर्तव्यम् । राहुगत्या राहोस्संस्कर्तव्यम् । अस्मिन् पक्षे यद्दिनान्तसायनचन्द्रार्कयोगचक्रचक्रार्धकालसंबन्धिपूर्वप्रकारानीतदिनादिकं मासादितः(?) प्रवृत्ते तस्मिन् न्यूने क्षिप्त्वा ज्ञेयम् । तत्र तस्मिन् शुद्धभागसिद्धदिनादिकं भविष्यति योगे क्षिपेत्, भूते त्यजेत् । तत्र यो दिनादिः कालो जायते **तत्कालचन्द्रपातार्का**नानीय क्रान्तिद्वयं विक्षेपं चानीय चन्द्रस्फुटक्रान्तिः साध्या । तस्या रविक्रान्तेश्च साम्यमस्ति चेत स एव मध्यकालः, तत्काल[1]**चन्द्रमार्ताण्डावपि यदि उक्तलक्षणकौ** स्यातां, अन्योन्यं युग्मायुग्मपदस्थितौ तदानीमविशिष्टौ यदि स्यातामित्यर्थः. । क्रान्तिसाम्याभावे "ध्रुवेन्दोः" इत्युक्तप्रकारेण क्रान्त्यन्तराच्छुद्धभागं ज्ञात्वा द्वितीयध्रुवकालवत् तृतीयध्रुवकालं च ज्ञात्वा तत्कालचन्द्रपातार्कैः पुनः क्रान्ती आनीय समे कुर्यात् । [2]**यदा क्रान्ती समे** भवतः **तदा** पातवैधृत्योर्मध्यकालः स्यात् । पातग्रहणं वैधृतेरप्युपलक्षणम् । अत्र बहु वक्तव्यमस्ति । तद् बुद्धिमद्भिरूह्य(?रभ्यूह्य) ज्ञातव्यम् ॥ १६b-१८ ॥

[ (c) पाताद्यन्तकालौ ]

एवंसिद्धे मध्यकाले स्पर्शमोक्षकालावाह—**गत्यन्तरेति** श्लोकेन ।

**गत्यन्तरांशकहृतं मानार्धं रविचन्द्रयोः ।**
**स्थित्यर्धनाडिकादि स्याद्, आद्यन्तौ हीनसंयुतौ** ॥ ॥ १९ ॥

**इति वाक्यकरणे पातवैधृती ℧ [नाम]**

**॥ पञ्चमोऽध्यायः △ ॥**

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मूलम् :— ॥ M 1 स्यादत्तास्यौ (?) संयुतोनितौ

℧ G 1-2 omit the name of the chapter.

△ G 1-2 M 1. पञ्चमोऽधिकार : T षष्ठोऽध्यायः समाप्तः । ( *cf.* above fn. on P. 110 where according to this Ms. Ch. V ends with verse V. 7. ).

व्याख्या :—1. A om. तत्काल 2. D E om. this sentence and repeat the textual half-verse यदा क्रान्ती etc. instead..

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**रविचन्द्रयोर्मानार्धं** बिम्बैक्यार्धम् । चतुर्थाध्यायोक्तप्रकारेण स्वस्वगत्या रविचन्द्रबिम्बे आनीय, संपर्कार्धवर्गाद् पदमानीय* **गत्यन्तरांशकैः**[1] सूर्यचन्द्रयो[2]र्गतिविश्लेषभागैर्हरेत् । तत्र लब्धं पातवैधृतिस्थित्यर्धनाड्यादि स्यात् । तेन स्थित्यर्धनाडिकादिना **हीनसंयुतौ** पातमध्यकालौ **आद्यन्तौ** स्पर्शमोक्षकालौ भवतः । अविशिष्टपातध्रुवकालदिनादिकमुभयत्र स्थापयित्वा एकस्मात् स्थित्यर्धं त्यजेत् । अन्यस्मिन् प्रक्षिपेत् । तौ क्रमेण स्पर्शमोक्षकालौ स्यातामित्यर्थः । एवं वैधृतेरपि स्पर्शमोक्षकालावानेतव्यौ ।

अत्र गत्यन्तरांशकैर्हृतमिति **आचार्यः** स्खलनेनोक्तवान् । यद्वा **सूर्यसिद्धान्तकारादिना** स्खलितोक्तं, तदनुसृतवान् । ग्रहणस्थित्यर्ध एवं गत्यन्तरांशकैर्हरणं युक्तं, तिथिप्रधानत्वात् । अत्र तु गतियोगांशकेनैव हरणं युक्तमिति श्रीमत्-केरलसद्ग्रामनिवासि-**नीलकण्ठार्येण** त्रिस्कन्धविद्यापारदृश्वना षड्दर्शिनीपारंगतेन आश्वलायनसूत्रेण गर्ग[3]गोत्रेण नवकलरुजातेन[4] गोळचूडामणिना अस्मदनुग्रहार्थे **सुन्दरराजप्रश्नोत्तराख्ये** ग्रन्थे प्रतिपादितम् । तेन गतियोगेनैव विभज्य स्थितिदलं ज्ञेयम् † ॥ १९ ॥

**षष्ठोऽध्यायः** प्रथमे द्वितीये चाध्याये प्रायेणोक्त इति न पुनरिदानीं व्याख्यायते, प्रक्षिप्तत्वाच्चास्या[5]ध्यायस्य[6] । **पञ्चाध्याय्यामपि**[7] बहवः श्लोकाः प्रक्षिप्ताः[8] । सुज्ञाते[9] सर्वे निरस्ताः ।

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व्याख्या :—1. E गत्यन्तरैः गतिविश्लेषभागैः

2. D सूर्याचन्द्रमसोः

3. E blank upto प्रश्न below.    4. D शिवकलसन्दजातेन

5. A om. अस्य    6. E om. अध्यायस्य

7 D पञ्चमाध्यायेऽपि ; E पञ्चाध्यायेऽपि    8. D adds सन्ति

9. D ते for सुज्ञाते

* This is purposeless ; also, this is not found in the text (Edr.)

† But this is still wrong. Probably Sundararaja has not understood Nilakaṇṭha correctly. See Note 25 in the Translation.

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श्रीमत्तिप्प[1]राजकाले पदवाक्यप्रमाणज्ञो[2] ज्योतिश्शास्त्रविशारदो यतीश्वरः **पद्मगर्भ** इति प्रसिद्धोऽपरो बृहस्पतिरिवासीत् । तस्मादेवास्मत्पिता प्रक्षेपव्यतिरिक्तं **शुद्धवाक्यकरणं** अन्यान्यपि [3]बहूनि गणितान्यध्यगीष्ट । [4]अस्मत्पितुरेवास्माकं वाक्यकरणसम्प्रदायः । तदिदमेव[5] सम्प्रदायशुद्धं [6]वाक्यकरणं व्याख्यातं किञ्चित् । [7]श्रीमन्नृसिंहशिष्यभूत - ज्योतिश्शास्त्रविद् -श्रीवाच्छ्यजन्म - भरद्वाज-वरदराजताद्दग्विधकनिष्ठपुत्र-**सोमदेव**सम्प्रदायशुद्ध**वाक्यकरणं** चास्माकं सम्प्रदाय-सिद्ध**वाक्यकरणेन** समम् । तेन एतद्व्याख्यान[8]प्रकारसिद्धं यन्मूलं तदेव शुद्धमूलमिति ज्ञेयम् ॥

**सुन्दरेशकृते वाक्यकरणस्य प्रकाशने ।**
**सोमदेवाद्दतेऽध्यायः पञ्चमो लघुरीरितः ॥[9]**

**अनन्तनारायणसूनुना पुनः**
**कवेरकन्यातटवासिना मया ।**
**प्रकाशिता वाक्यकृतिर्लघीयसी**
**द्विजेशदेवानुजिघृक्षया लघु ॥**

**इति विप्रसद्ग्रामवासिना अनन्तनारायणपुत्र-जम्बुनाथ-महाभाष्यभट्टसुन्दरराजेन[10] श्रीवाञ्च्छयजन्म-श्रीरङ्गनाथपुत्र-सोमदेवाद्दतेन[11] विरचितायां वाक्यकरणलघुदीपिकायां**

**॥ पञ्चमोऽध्यायः समाप्तः[12] ॥**

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व्याख्या :—1. A श्रीमन्तीपुना ; D श्रीमनिपु-
2. A om. ज्ञो
3. In the place of the rest of the sentence, A reads किञ्चिदधीतवान् । 4 A om. this sentence.
5. E तादृशमेव
6. E om. the rest of the sentence.
7. D E om. श्रीमन्- 8. D E add सिद्ध ।
9. E om. the verse.
10. A om. this part of the colophon.
11. A सुन्दरराजेन occurs here. 12. A दीपिका समाप्ता ।

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# APPENDIX I

## ॥ षष्ठोऽध्यायः[1] ॥

—:o:—

नानात्वेन विनाथनै (?) भूमिजं पूर्वकारणम् ।
स्वावर्तिनान्दिवसास्समाहता युताश्च (?) ॥ १ ॥

नाराननशर्मयज्ञैर्नानाशनैर्मतै (?) ।
ज्ञातैन्नामरैर्नर्तकैर्युतः (?) ॥ २ ॥

शोध्यानां दिवसा प्रोक्ता मण्डलानामथोच्यते ।
गोपादैः साथकैः सांशै रुद्रैः शाकैः कुजस्य तु ॥ ३ ॥

शिखकैर्व्योपनैः श्रेष्ठैर्विदः शूरैः शुकैरथ ।
भवैर्वीरैः शकैर्यज्ञैर्लक्षकैस्तत् शनैर्वशैः ॥ ४ ॥

पूज्यैर्भागोन्नामसन्नैर्धिधरैः क्रमुकैः सुधैः ।
मान्यैः शनेर्धनमयैर्विदर्भैः (?) ॥ ५ ॥

तदूने समैः मध्यमोच्चे हरिदत्तोक्तमार्गतः ।
कार्ये मन्दोच्चसहिते काले समकवेलते (?) ॥ ६ ॥

शोध्यानये मन्दतुङ्ग(?) न योज्यां मध्यमोच्चयः ।
तुल्यमध्यममन्दोच्चाभ्यानीतं स्फुटमुच्यते ॥ ७ ॥

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1. Of the 19 manuscripts of *Vākyakaraṇa* and its commentary secured and used for the present edition, only one, M 1, contains this sixth chapter of the work, which is expressly pronounced as an interpolation by the commentary. This chapter is included here as an Appendix. The ms. however, is extremely corrupt and what is given here is a reproduction of the manuscript.



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सयज्ञांशोच्चमध्याभ्यामानयेत् संस्कृतं स्फुटम् ।
यज्ञांशोनप्रार्क(?)स्फुटयोर्विशेषः संस्कृतिर्भवेत् ॥ ८ ॥

चलांशयुक्तमध्योच्चात् दाने द्रव्यं भृगोः स्फुटः ।
धनध्रुवे क्षये हीनश्चलांशेनोनयुक्तयोः ॥ ९ ॥

पूर्वस्फुटान्तरं तुङ्गहृतं संस्कारकं क्रमात् ।
समन्दे केन्द्रवशात् धनर्णे कर्किनक्रतः ॥ १० ॥

ग्रहो ध्रुवं ऋणं यत्र धनर्णे व्यत्ययात्तदा ।
अतुलैर्गणितै स्वसा(?) परिवृतैर्गतं दिनम् ॥ ११ ॥

स्वस्ववृत्तिदिनैराप्तां भागाभ्यां केन्द्रमुच्यते ।
सेनागण्डमरुत्पूज्या नतघ्ना परिवर्तनात् ॥ १२ ॥

गताद्धनाप्तलिप्ताभिर्योज्यं केन्द्रं शनैः क्षयः ।
स्वगुणघ्नादिनाच्छिष्टाद् द्विघ्नावृत्तिर्दिनैर्हृतात् ॥ १३ ॥

कालाश्च पूर्ववत् कुर्यात् स्वस्वकेन्द्रं शनैः क्षयः ।
स्वगुणघ्नाद्दिनाच्छिष्टाद् द्विघ्नावृत्तिर्दिनैर्हृतात् ॥ १४ ॥

कालाश्च पूर्ववत् कुर्यात् स्वस्वकेन्द्रं स्फुटं तु तम् ।
शन्यङ्गारकजीवांशा केन्द्रोनं रविमध्यमम् ॥ १५ ॥

मध्यमुच्चज्ञभृग्वोस्तु केन्द्रयुक्तार्कमध्यमम् ।
सङ्क्रमादिष्टकालान्तदिननाथांशवर्जितम् ॥ १६ ॥

नामाकाप्तकलाभिश्च रविसेनाविवर्जितः ।
सो विद्यागुरुस्थानो रागशूलयुगर्जगन् ॥ १७ ॥

नवदेखं दानवन्न व सदण्डशूलरागगो ।
धरागुरुर्जयीडय तन्न ना वाक्य दिनं न्ता भूसुतांशकः ।

सूनुर्लभ्यो जयी नेत्रं चारवृत्तो नरो जय ।
मान्यो योग्यस्थ न्दनान्तरः घजी मीनायाग्रच नयान्धेन्दु
सनिमुनी ॥ १८ ॥

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गानं यज्ञ नाना भाग गुरोर्वाक्यदिनान्तगा ।
नाद्या नारी हरर्वाली जयं रोपा त्रिसुः शिवा ॥ १९ ॥

स्तावस्तित्वं शिवो योगी दिन्तव सङ्गो बलासखी ।
नारी प्रिया वनं तादा भृगोरंशा दिनान्तगाः ॥ २० ॥

गानं मन्द स्कन्द स्तेनो मानी विघ्नाङ्गना स्तनुत् ।
यज्ञो नानांशका वाक्या दिनान्ता सूर्यजस्य तु ॥ २१ ॥

गतन्यूनावृत्तिदिनादवनार्धंशकोदयाः ।
भागस्तस्य स्फुटान् स्वस्वप्रत्या त्याज्यार्धकेऽन्यथा ॥ २२ ॥

स्फुटमन्दोज्ञप्रज्ञोस्तु (?) तस्य मध्यस्य चान्तरम् ।
मन्दान्मध्याधिके योज्यं पाते त्याज्यमथोनिते ॥ २३ ॥

अभिन्ननेत्रनुन्नादा नीतिर्ज्ञानाढ्यसम्मिताः ।
पातभागाः क्रमादुक्ताः कुजादीनां भटोदिताः ॥ २४ ॥

स्फुटमन्दात्स्वपातोनात् शीघ्राद् भृगुजसौम्ययोः ।
भुजज्या निधिनेत्रः स्यात् नतिनानुकनारकैः ॥ २५ ॥

हतालो ग्रहताक्षेपं जूकमेषाद्धनक्षयः ।
कुजस्य कालो जीवस्य मतो रविसुताः सुखी ॥ २६ ॥

धर्मो रविज्ञशुक्राणां मध्यभुक्तकला मता ।
रुद्रशक्तितमः श्रेष्ठै मतिद्याः क्रियाः कलाः ॥ २७ ॥

कुजमध्यगतैर्योज्याः शोध्याः षट्सु वृषादिषु ।
विश्वप्रियः पुत्रविद्धीरीडयपुत्रो विदः कलाः ॥ २८ ॥

योज्या मध्यगतौ तस्य षट्सु सिंहादिषु त्यजेत् ।
नाकश्रेष्ठो यज्ञनित्यो रुद्रो यज्ञो भृगोः कलाः ॥ २९ ॥

षट्सु क्रियादिषु त्याज्याः संस्कृता मन्दभोगकाः ।
देवपूज्यार्किसुतयोः मन्दभोथो स्तु मध्यमः ॥ ३० ॥

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उच्चभुक्तिः कुजादीनां रविभुक्तिश्च शुक्रयोः ।
ततः श्रीस्तद्धनं च स्यान्तमन्दभुक्तौ यदन्तरम् ॥ ३१ ॥

हरोग्यणो(....)मन्दभागान्तरं भवेत् ।
ऐक्यं वक्र-तङ्गुणिताः विक्षेपादरभाजिताः ॥ ३२ ॥

वन्द पूनैः स्फुटे भोगे वक्रविक्षेपके शनम् (?) ।
विक्षेप राज्यं गुणयेत् पलभा लिप्तिकादिका ॥ ३३ ॥

उदये क्षेपवत् कार्यं विपरीतास्ततास्तगे ।
ग्रहगोद्यत्क्रमा(?) क्षेपमन्दघ्नात् कलशैः कलाः ॥ ३४ ॥

अयः क्षेपयोर्नम्ये शोध्या योज्यास्तु भिन्नयोः ।
नरविन्दो क्षेत्रजोऽपि मान्यो लोके लिप्ताधिके वधः ॥ ३५ ॥

विशोध्य तत्कालशशाङ्कसूर्ययो रवेर्भुजायां फलमन्यशीतिकैः ।
मन्दद्वये शोध्यशशीनयो क्रमात् दलार्क्षुमूनं च युतं च नाडिषु ॥

निधिगतेशज्ञ ननेत्र ऋद्धिमान् यदास्यहोमा दलमण्डलाः
क्रमात् ॥ ३६ ॥

मन्दवि....भिषट्कं च त्यजेदूर्ध्वं तु योजयेत् ।
परज्याविवरै विघ्नै हतांशास्तु कला भवेत् ॥
पराधिक्ये तु संयुक्तं पूर्वाधिक्यं तु शोधने ॥ ३७ ॥

॥ इति वाक्यकरणे षष्ठोऽधिकारः ॥

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# APPENDIX II

## चन्द्रवाक्यानि

### वररुचिकृतानि

| *Days* | *Vakya* | *r* | ° | ′ |
|---|---|---|---|---|
| 1 | गीर्नः श्रेयः | 0 | 12 | 3 |
| | धेनवः श्रीः | 0 | 24 | 9 |
| | रुद्रस्तु नम्यः | 1 | 6 | 22 |
| | भवो हि याज्यः | 1 | 18 | 44 |
| 5 | धन्येयं नारी | 2 | 1 | 19 |
| | धनवान् पुत्रः | 2 | 14 | 9 |
| | गृह्या सुरा राज्ञा | 2 | 27 | 13 |
| | बालेन कुलम् | 3 | 10 | 33 |
| | धनुभिः खलैः | 3 | 24 | 9. |
| 10 | दश सूनवः | 4 | 7 | 58 |
| | होमस्य स्रुवः | 4 | 21 | 58 |
| | दीनास्ते नृणाम् | 5 | 6 | 8 |
| | मुखं नारीणाम् | 5 | 20 | 25 |
| | भवभग्नास्ते | 6 | 4 | 44 |
| 15 | श्रीर्निधीयते | 6 | 19 | 2 |
| | शं किल नाथः | 7 | 3 | 15 |
| | श्रेष्ठा सा कथा | 7 | 17 | 22 |
| | सौख्यस्यानन्दः | 8 | 1 | 17 |
| | ध्यानं मान्यं हि | 8 | 15 | 1 |
| 20 | धीरो हि राजा | 8 | 28 | 29 |
| | श्रुत्वास्य युद्धम् | 9 | 11 | 42 |
| | अभवच्छ्राद्धम् | 9 | 24 | 40 |
| | गोरसो ननु स्यात् | 10 | 7 | 23 |

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| Days | Vakya | r | ° | ′ |
|---|---|---|---|---|
| | द्रुमा धन्या नये | 10 | 19 | 52 |
| 25 | इष्टं राज्ञः कुर्यात् | 11 | 2 | 10 |
| | धन्या विधेयं स्यात् | 11 | 14 | 19 |
| | त्वं रक्षा राज्यस्य | 11 | 26 | 24 |
| | क्षेत्रजः | 0 | 8 | 26 |
| | नीले नेत्रे | 0 | 20 | 30 |
| 30 | जलं प्राज्ञाय | 1 | 2 | 38 |
| | शशी वन्द्यः स्यात् | 1 | 14 | 55 |
| | गोरसप्रियः | 1 | 27 | 23 |
| | वनानि यत्र | 2 | 10 | 4 |
| | अन्नं गोत्रश्रीः | 2 | 23 | 0 |
| 35 | रुष्टास्ते नागाः | 3 | 6 | 12 |
| | धिगन्धः किल | 3 | 19 | 39 |
| | पुरोगा अभीः | 4 | 3 | 21 |
| | मान्यः स कविः | 4 | 17 | 15 |
| | अरिष्टनाशम् | 5 | 1 | 20 |
| 40 | बालो मे केशः | 5 | 15 | 33 |
| | कुशधारिणः | 5 | 29 | 51 |
| | इष्टिर्विद्यते | 6 | 14 | 10 |
| | स राजा प्रीतः | 6 | 28 | 27 |
| | सुगुप्रायोऽसौ | 7 | 12 | 37 |
| 45 | धिगस्तु ह्रासः | 7 | 26 | 39 |
| | अङ्गानि यदा | 8 | 10 | 30 |
| | सेनावान् राजा | 8 | 24 | 7 |
| | धीराः सन्नद्धाः | 9 | 7 | 29 |
| | शालीनं प्रधानम् | 9 | 20 | 35 |
| 50 | क्षीरं गोर्नो नयेत् | 10 | 3 | 26 |
| | रत्नचयो नृपः | 10 | 16 | 2 |

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| Days | Vakya | r | o | , |
|---|---|---|---|---|
| 52 | ताः प्रजाः प्राज्ञाः स्युः | 10 | 28 | 26 |
| | अश्वानां को योग्यः | 11 | 10 | 40 |
| | तद्वैरं प्रियायाः | 11 | 22 | 46 |
| 55 | धवस्त्वम् | 0 | 4 | 49 |
| | ग्रामस्तस्य | 0 | 16 | 52 |
| | जन्मजरा | 0 | 28 | 58 |
| | इष्टका कार्या | 1 | 11 | 10 |
| | कुलगुरुः स्यात् | 1 | 23 | 31 |
| 60 | मुनिस्तु उग्रः | 2 | 6 | 5 |
| | प्रमोदकरः | 2 | 18 | 52 |
| | शशाङ्कानुगः | 3 | 1 | 55 |
| | वक्ष्यामि कालम् | 3 | 15 | 14 |
| | संभेदः खलैः | 3 | 28 | 47 |
| 65 | शीलप्रियस्त्वम् | 4 | 12 | 35 |
| | वेलातरवः | 4 | 26 | 34 |
| | विभिन्नं कर्म | 5 | 10 | 44 |
| | धर्मवान् रामः | 5 | 24 | 59 |
| | दिग्व्याळो नास्ति | 6 | 9 | 18 |
| 70 | ते बाला श्रान्ताः | 6 | 23 | 36 |
| | कामासन्नः सः | 7 | 7 | 51 |
| | होमं पुत्रार्थम् | 7 | 21 | 58 |
| | मणिर्मानदः | 8 | 5 | 55 |
| | नाविद्धः पादे | 8 | 19 | 40 |
| 75 | उत्पलं निधिः | 9 | 3 | 10 |
| | शूद्रस्तु योद्धा | 9 | 16 | 25 |
| | विरुद्धं स्त्रीधनम् | 9 | 29 | 24 |
| | हीनप्रायो नटः | 10 | 12 | 8 |
| | धिगश्वः खिन्नोऽयम् | 10 | 24 | 39 |

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| *Days* | *Vākya* | *r* | *o* | , |
|---|---|---|---|---|
| 80 | दिशतु नः पथ्यम् | 11 | 6 | 58 |
| | जनोऽन्धः पापकः | 11 | 19 | 8 |
| | गृह्या स्यात् | 0 | 1 | 13 |
| | मान्यं लोके | 0 | 13 | 15 |
| | धन्यः शरैः | 0 | 25 | 19 |
| 85 | सुखी स नित्यम् | 1 | 7 | 27 |
| | लाभो धान्यस्य | 1 | 19 | 43 |
| | अङ्कुरं नीरे | 2 | 2 | 10 |
| | धावद्वैद्योऽत्र | 2 | 14 | 49 |
| | गत्वा सुराष्ट्रम् | 2 | 27 | 43 |
| 90 | गमनकालम् | 3 | 10 | 53 |
| | दयावान् रोगी | 3 | 24 | 18 |
| | होमस्थानं वनम् | 4 | 7 | 58 |
| | श्रीमान् पुत्रो वा | 4 | 21 | 52 |
| | तन्मम नाम | 5 | 5 | 56 |
| 95 | दानानां क्रमः | 5 | 20 | 8 |
| | क्षेत्रवानस्तु | 6 | 4 | 26 |
| | शम्भुर्जयति | 6 | 18 | 45 |
| | रत्नाङ्गनार्था | 7 | 3 | 2 |
| | लक्ष्योऽसौ पार्थः | 7 | 17 | 13 |
| 100 | सापत्यनिन्दा | 8 | 1 | 17 |
| | जनो मान्यो हि | 8 | 15 | 8 |
| | स वादी राजा | 8 | 28 | 47 |
| | आकारो युद्धम् | 9 | 12 | 10 |
| | दास्यामि श्राद्धम् | 9 | 25 | 18 |
| 105 | कार्यहानिर्नार्या | 10 | 8 | 11 |
| | दम्भान्नरा नष्टाः | 10 | 20 | 48 |
| | विकलानां कार्याः | 11 | 3 | 14 |

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| *Days* | *Vākya* | r | o | , |
|---|---|---|---|---|
| 108 | हरणं पाद्यस्य | 11 | 15 | 28 |
| | तुला संप्रत्यया | 11 | 27 | 36 |
| | धिगन्धः | 0 | 9 | 39 |
| 111 | कविः पुत्रः | 0 | 21 | 41 |
| | तत्त्वांगनेयम् | 1 | 3 | 46 |
| | जीर्णो मे कायः | 1 | 15 | 58 |
| | दया हरस्य | 1 | 28 | 18 |
| 115 | अशनपरः | 2 | 10 | 50 |
| | तालुलेखोऽत्र | 2 | 23 | 36 |
| | सङ्गतो नागः | 3 | 6 | 37 |
| | विशुद्धो योगी | 3 | 19 | 54 |
| | ताराङ्गं नभः | 4 | 3 | 26 |
| 120 | प्रियार्थं कविः | 4 | 17 | 12 |
| | पापोऽयं निशि | 5 | 1 | 11 |
| | धन्यो मान्योऽशो | 5 | 15 | 19 |
| | भोगार्धं रामा | 5 | 29 | 34 |
| | रामा गीयते | 6 | 13 | 52 |
| 125 | अत्याहारस्तु | 6 | 28 | 10 |
| | शारीरकोऽसौ | 7 | 12 | 25 |
| | लोलचक्रस्थः | 7 | 26 | 33 |
| | प्रागनिष्पदम् | 8 | 10 | 32 |
| | दिव्यवान् राजा | 8 | 24 | 18 |
| 130 | अंशार्थिनोर्धीः | 9 | 7 | 50 |
| | सेनायाः क्रोधः | 9 | 21 | 7 |
| | दानं भानोर्नष्टम् | 10 | 4 | 8 |



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| Days | Vakya | r | o | , |
|---|---|---|---|---|
| 133 | भूमिस्तस्य नित्यम् | 10 | 16 | 54 |
| | चक्रार्धं प्राज्ञाय | 10 | 29 | 26 |
| | ता भार्याः पापोऽयम् | 11 | 11 | 46 |
| 136 | दिशोऽम्बराण्यस्य | 11 | 23 | 58 |
| | ग्लौर्नास्ति | 0 | 6 | 3 |
| | मीनजेयम् | 0 | 18 | 5 |
| | दानानि नित्यम् | 1 | 0 | 8 |
| 140 | तपः श्रेयः स्यात् | 1 | 12 | 16 |
| | अम्बुभिरिष्टैः | 1 | 24 | 30 |
| | क्षमास्तु नरैः | 2 | 6 | 56 |
| | लोलधीः पुत्रः | 2 | 19 | 33 |
| | ते रौद्रा नागाः | 3 | 2 | 26 |
| 145 | विलोमकुलम् | 3 | 15 | 34 |
| | स मन्दो रागी | 3 | 28 | 57 |
| | तैलप्रियस्त्वम् | 4 | 12 | 36 |
| | साम्प्रतं रविः | 4 | 26 | 17 |
| | कुलानां कर्म | 5 | 10 | 31 |
| 150 | श्रुत्वा स्वराणि | 5 | 24 | 42 |
| | धर्मो दानं तु | 6 | 8 | 59 |
| | दूष्यं गोत्रं ते | 6 | 23 | 18 |
| | तुलार्थिनोऽर्थी | 7 | 7 | 36 |
| | जित्वास्य रथः | 7 | 21 | 48 |
| 155 | श्रमणो निन्दा | 8 | 5 | 52 |
| | षड्विधान्याहुः | 8 | 19 | 46 |
| | तत्र गोर्निधिः | 9 | 3 | 26 |

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| Days | Vakya | r | o | , |
|---|---|---|---|---|
| 158 | केशास्ते काळाः | 9 | 16 | 51 |
| | यानानि नो नयेत् | 10 | 0 | 1 |
| | शिशिरे पानीयम् | 10 | 12 | 55 |
| 161 | भोगमात्रं नित्यम् | 10 | 25 | 34 |
| | यूनां दानं पथ्यम् | 11 | 8 | 1 |
| | सत्येन श्रेयः स्यात् | 11 | 20 | 17 |
| | मुखे श्रीः | 0 | 2 | 25 |
| 165 | धारावृष्टिः | 0 | 14 | 29 |
| | पलितं राज्ञः | 0 | 26 | 31 |
| | तैलजा नार्यः | 1 | 8 | 36 |
| | ताभिर्नराः स्युः | 1 | 20 | 46 |
| | मीनलग्नेऽत्र | 2 | 3 | 5 |
| 170 | तालुमध्ये श्रीः | 2 | 15 | 36 |
| | नोग्रा दारा राज्ञः | 2 | 28 | 20 |
| | धन्यः स्यात् कालः | 3 | 11 | 19 |
| | वर्गे त्वं खलैः | 3 | 24 | 34 |
| | श्वानो दीनो वा | 4 | 8 | 4 |
| 175 | धवाः कारवः | 4 | 21 | 49 |
| | क्षोभः शनैः शनैः | 5 | 5 | 46 |
| | गोशुद्धिकामः | 5 | 19 | 53 |
| | दीनो वो ज्ञातिः | 6 | 4 | 8 |
| | तत्र दीयते | 6 | 18 | 26 |
| 180 | शोभा राज्ञः सेना | 7 | 2 | 45 |
| | आज्ञा साध्या सा | 7 | 17 | 0 |
| | नटस्यानन्दः | 8 | 1 | 10 |

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| *Days* | *Vākya* | *r* | *o* | *,* |
|---|---|---|---|---|
| 183 | धनेशोऽयं जनः | 8 | 15 | 9 |
| | स मन्दो ह्रदः | 8 | 28 | 57 |
| | नागरो युद्धः | 9 | 12 | 30 |
| 186 | धीवशः क्रोधः | 9 | 25 | 49 |
| | श्रमो दीनो नित्यम् | 10 | 8 | 52 |
| | धूली स्याद्राज्ञोऽयम् | 10 | 21 | 39 |
| | बाह्यवने योग्यम् | 11 | 4 | 13 |
| 190 | विगतपापोऽयम् | 11 | 16 | 34 |
| | तावदत्र कार्यः | 11 | 28 | 46 |
| | ग्रामो नष्टः | 0 | 10 | 52 |
| | शशी रात्रौ | 0 | 22 | 55 |
| | दुःशुभा नष्टाः | 1 | 4 | 58 |
| 195 | भानुः सद्यः स्यात् | 1 | 17 | 4 |
| | दयार्धं श्रेयः | 1 | 29 | 18 |
| | प्रभायाः पुत्रः | 2 | 11 | 42 |
| | हर्यश्वः श्रेष्ठः | 2 | 24 | 18 |
| | धनुः सेनाङ्गम् | 3 | 7 | 9 |
| 200 | शाक्यज्ञो रागी | 3 | 20 | 15 |
| | सलिलं नवम् | 4 | 3 | 37 |
| | वैद्यः स कविः | 4 | 17 | 14 |
| | मेनका नाम | 5 | 1 | 5 |
| | सेनामध्यमा | 5 | 15 | 7 |
| 205 | संयुद्धक्रमः | 5 | 29 | 17 |
| | स्वर्गलोकोऽस्ति | 6 | 13 | 34 |
| | गुणार्थी रतिः | 6 | 27 | 53 |

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| Days | Vākya | r | o | , |
|---|---|---|---|---|
| 208 | काव्यप्रियोऽसौ | 7 | 12 | 11 |
| | भद्रतरोऽर्थी | 7 | 26 | 24 |
| | धू राज्ञः पादे | 8 | 10 | 29 |
| 211 | गुरुर्वरदः | 8 | 24 | 23 |
| | मानदो निधिः | 9 | 8 | 5 |
| | रङ्गस्य श्रद्धा | 9 | 21 | 32 |
| | स्वभावो ज्ञानस्य | 10 | 4 | 44 |
| 215 | अवस्थेयं नार्याः | 10 | 17 | 40 |
| | पुत्रो ज्ञानाढ्योऽयम् | 11 | 0 | 21 |
| | धवः श्रेयः पथ्यम् | 11 | 12 | 49 |
| | तेन शरैः पटुः | 11 | 25 | 6 |
| | वैद्योऽसौ | 0 | 7 | 14 |
| 220 | हयो धन्यः | 0 | 19 | 18 |
| | अप्रियो नये | 1 | 1 | 20 |
| | शास्त्रबाह्योऽयम् | 1 | 13 | 25 |
| | भोगमात्रस्य | 1 | 25 | 34 |
| | ग्रामार्थी नरः | 2 | 7 | 52 |
| 225 | यात्रान्नं श्रेष्ठम् | 2 | 20 | 21 |
| | भिन्नाङ्गो नागः | 3 | 3 | 4 |
| | प्रज्ञातो योगी | 3 | 16 | 2 |
| | मुख्यो धीरो लीनः | 3 | 29 | 15 |
| | गावः प्रिया वः | 4 | 12 | 43 |
| 230 | सुरतन्त्रिभिः | 4 | 26 | 27 |
| | त्रिराज्ञाङ्कुशः | 5 | 10 | 22 |
| | धाराभिः श्रमः | 5 | 24 | 29 |
| | त्रिभिर्हानिस्ते | 6 | 8 | 42 |
| | अनङ्गाश्रिता | 6 | 23 | 0 |

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| *Days* | *Vākya* | *r* | *o* | *'* |
|---|---|---|---|---|
| 235 | धन्यः स नाथः | 7 | 7 | 19 |
| | तिलस्य रसः | 7 | 21 | 36 |
| | तव मानदः | 8 | 5 | 46 |
| | षड्विधं पदम् | 8 | 19 | 46 |
| | मङ्गलं नीळम् | 9 | 3 | 35 |
| 240 | योग्यः संयुद्धे | 9 | 17 | 11 |
| | योगो ज्ञानिनः स्यात् | 10 | 0 | 31 |
| | शैलालयो नम्यः | 10 | 13 | 35 |
| | मन्त्रितं प्राज्ञाय | 10 | 26 | 25 |
| | अनिधानं कपेः | 11 | 9 | 0 |
| 245 | श्रोत्रियः प्रियस्य | 11 | 21 | 22 |
| | मङ्गलम् | 0 | 3 | 35 |
| | कवेः शक्यम् | 0 | 15 | 41 |
| 248 | भवेत् सुखम् | 0 | 27 | 44 |

Method for the verification of the *Vākyas* :

'भवेत्सुख'स्य राशीनामर्धं वाक्यं तु मध्यमम् ।
आदिवाक्यमुपान्त्यं च भवतीति 'भवेत् सुखम्' ॥

यत्राप्यक्षरसन्देहस्तत्र संस्थाप्य 'देवरम्'(248) ।
त्यजेत्तद्गतवाक्यानि, शिष्टं शोध्यं 'भवेत् सुखात्' ॥

"Six rāśis *plus* half '*Bhavet sukham*' ($0^r\ 27^\circ\ 44'$) is the middle, *i. e.* 124th, *vākya*. The first vākya '*Gīrnaḥ śreyaḥ*' ($0^r\ 12^\circ\ 3'$) *plus* the penultimate *vākya* '*Kaveḥ śakyam*' ($0^r\ 15^\circ\ 41'$) is '*Bhavet sukham.*' Therefore whenever there is a doubt regarding the letters of any *vākya*, deduct its serial number from 248 and take the *vākya* corresponding to the remaider; deduct this *vākya* from '*Bhavet sukham*'. (The doubtful *vākya* should agree with this.)

—: × :—

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# APPENDIX III

## ॥ कुजादि-पञ्चग्रह-महावाक्यानि* ॥

### कुजस्य महावाक्यानि

परिवृत्तिः I

| *Days* | *Vākya* | r | o | , | *Saṁskāra-varṇa* |
|---|---|---|---|---|---|
| 40 | मङ्गलश्रीर्भूसूनुः | 4 | 23 | 35 | — 7 |
| 80 | आत्मजयी शन्तनुः | 5 | 18 | 50 | — 6 (उदयः) |
| 120 | दृष्टो भूपतिर्वैनः | 6 | 14 | 18 | — 4 |
| 150 | ईशोऽङ्गना सम्पन्नः | 7 | 3 | 50 | — 1 |
| 180 | भूमिर्गिरिसंलग्ना | 7 | 23 | 54 | + 3 |
| 210 | लोलेभा यदुसेना | 8 | 14 | 33 | + 7 |
| 230 | सौम्या हि राजधानी | 8 | 28 | 17 | + 9 |
| 250 | मेना रूपेद्धकाया | 9 | 12 | 5 | +11 |
| 270 | जयी शूरो धरायाम् | 9 | 25 | 18 | +12 |
| 285 | यमोद्विग्ना नित्यं लोकाः | 10 | 4 | 51 | +13 |
| 300 | देवा लोके नित्यं वन्द्याः | 10 | 13 | 48 | +14 |
| 315 | क्षमापरा नित्यं मान्याः | 10 | 21 | 56 | +15 |
| 330 | सेना धीरनृपैर्धार्या | 10 | 29 | 7 | +19 |
| 340 | सानङ्गा नित्यं पुरस्त्री | 11 | 3 | 7 | +22 |
| 350 | अम्बार्चनं कार्यं मन्त्रैः | 11 | 6 | 30 | +25 |
| 360 | साङ्गो जनैः कायो हरेः | 11 | 8 | 37 | +28 |
| 370 | शमधनयोग्या गङ्गा | 11 | 9 | 55 | +33 (वक्रम्) |

* Called also समुद्रवाक्यानि । On the method of their application see text II. 6b-9 and translation thereof.

I. 40. After this C adds : 60 प्रागुदयं कुजः

150. C F गान for ङ्गना

210. A B लोलाभा

230. E हयाहा for सौम्या हि

270. D जयश्चूरो धराया

330. For सेना धीर, C E धनुर्धरा and D धना धीरा. For नृपैर्धार्या, E नयाधिकाः. For धार्या, D धार्याः

360. C D E सङ्गो. C E कार्यो. D हरैः

370. C om. वक्रम्

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| *Days* | *Vākya* | *r* | *o* | *'* | *Saṁskāra-varṇa* | |
|---|---|---|---|---|---|---|
| 380 | दैवाधीनः पुण्यसङ्गी | 11 | 9 | 48 | +37 | |
| 390 | तपोहीनाः पापा निस्स्वाः | 11 | 8 | 16 | +40 | |
| 400 | सोमाशनाः पुण्याः कण्वाः | 11 | 5 | 57 | +41 | |
| 410 | दिव्याङ्गनाः पूज्यानघाः | 11 | 3 | 18 | +40 | |
| 420 | क्रूरयोनिः पापभोगी | 11 | 1 | 22 | +34 | |
| 430 | अवनीनायका धीराः | 11 | 0 | 40 | +29 | (निवृत्तिः) |
| 440 | प्रियाया नायकः सुखी | 11 | 1 | 12 | +27 | |
| 450 | यूनाऽङ्गना काम्या श्रेष्ठा | 11 | 3 | 1 | +22 | |
| 465 | अलसा नार्यः कुचाढ्याः | 11 | 7 | 30 | +16 | |
| 480 | तनुः श्लाघ्या पुण्यलोके | 11 | 13 | 6 | +13 | |
| 495 | तनुर्नम्रं स्याद्योधानाम् | 11 | 20 | 6 | + 9 | |
| 510 | सवत्सा प्रिया कामिनी | 11 | 27 | 47 | + 5 | |
| 530 | धूर्गेहाङ्गना | 0 | 8 | 39 | + 3 | |
| 550 | ज्ञाननेत्रः प्राज्ञः | 0 | 20 | 0 | — 2 | |
| 570 | पावको नित्यं भानुः | 1 | 1 | 41 | — 4 | |
| 600 | धराधिपो यवनः | 1 | 19 | 29 | — 4 | |
| 630 | अत्रिसूनुः प्रसन्नः | 2 | 7 | 20 | — 7 | |
| 660 | शाम्बः शत्रुत्रासनः | 2 | 25 | 35 | — 7 | |
| 700 | योगी नीरोगतनुः | 3 | 20 | 31 | — 6 | (अस्तम्) |
| 740 | प्रमाणं कुम्भसूनुः | 4 | 15 | 52 | — 7 | |
| 780 | शाबः कायशातनः | 5 | 11 | 35 | — 6 | |

( ☋ वाक्यं 38. ☿ 'यज्ञः' (1) कुजस्य । )

---

I. 390. A B C निघ्नाः for निस्स्वाः 400. D पुण्यः. A B कवेः for कण्वाः
480. A B D मुनिर्गत्या पुण्यगया (D मुनि cor. to तनि)
495. A B D ईज्या नारी कामाधीना ( D ईज्या cor. to ताड्या );
D also alt. reading, तनुर्नेमिमृंसवन्द्योधान 530 E गेहोङ्गना
550. A B E नेत्राः 630. A B C अत्र for अत्रि
700. After this C D add पश्चादस्तं कुजः ।
780. C D E शब्द ☋ D प्रथमपरिवृत्तिवाक्यं ☿ D यज्ञं

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## परिवृत्तिः II

| *Days* | *Vakya* | *r* | *o* | ' | *Saṁskāra-varṇa* |
|---|---|---|---|---|---|
| 40 | रविसूनुः क्षेत्रज्ञः | 6 | 7 | 42 | — 2 |
| 80 | लक्ष्मीवानर्थनिघ्नः | 7 | 4 | 53 | — 0 ( उदयः ) |
| 120 | शूलं ग्लानिदं शनैः | 8 | 3 | 35 | + 5 |
| 150 | उमा संरदाहज्ञा | 8 | 25 | 50 | + 8 |
| 180 | राज्याहा युद्धधनाः | 9 | 18 | 12 | + 9 |
| 210 | धरा नृपनयाधीना | 10 | 10 | 29 | + 9 |
| 230 | होमैर्विप्रो नित्यधनी | 10 | 24 | 58 | + 9 |
| 250 | लोकाधीनाः कार्या नृपाः | 11 | 9 | 13 | +10 |
| 270 | शाकलः प्रियपुण्यः स्यात् | 11 | 23 | 15 | +11 |
| 285 | मङ्गलं प्रीत्यै | 0 | 3 | 35 | +12 |
| 300 | सेना गोप्या नृपैः | 0 | 13 | 7 | +10 |
| 315 | लोकश्रेष्ठा नृपाः | 0 | 22 | 33 | +10 |
| 330 | वीरा नानायुद्धज्ञा | 1 | 0 | 24 | + 9 |
| 340 | विपणिर्नित्यजना | 1 | 5 | 14 | + 8 |
| 350 | शूरधानुष्का सेना | 1 | 9 | 25 | + 7 |
| 360 | देवः प्राप्यो यतिना | 1 | 12 | 48 | + 6 |
| 370 | जनो मान्यः काञ्चनी | 1 | 15 | 8 | + 6 |
| 380 | पण्डिताऽयोग्याऽवज्ञा | 1 | 16 | 31 | + 4 ( वक्रम् ) |
| 390 | स्तनौ स्तव्यौ यौवने | 1 | 16 | 6 | + 4 |
| 400 | बाला भूष्या स्याद्गलैः | 1 | 14 | 33 | + 2 |

II. 40. For रवि, A B D E गर्व (D E गर्वं cor. to खु). E क्षत्रज्ञः
80. A B D रामो घन ( D वन) स्थानज्ञः 250. E योगाधीनाः
350. A B गुरु for शूर. A B C D धनुष्या
370. C E जनैर्मान्यः. A B कान्तिनी
380. A B D E फलं तुष्ट्यै कवीनाम् (D cor. to प)
390. B स्तन्यौ; D सेना. For स्तव्यौ, A B स्तनौ; D तव्यौ; E सेव्यौ A B D यौवनौ



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| Days | Vakya | r | o | , | Saṁskāra-varṇa | |
|---|---|---|---|---|---|---|
| 410 | सङ्ग्योग्या कामिनी (कठिना ?) | 1 | 11 | 37 | + 5 | (2 ?) |
| 420 | दनुजा नष्टप्रज्ञाः | 1 | 8 | 8 | + 2 | |
| 430 | अघभग्नाः पापाना: | 1 | 4 | 40 | + 1 | |
| 440 | नित्यं राज्ञां कोपनम् | 1 | 2 | 10 | — 1 | |
| 450 | कृष्णज्ञानं पावनम् | 1 | 0 | 51 | — 4 | |
| 465 | मान्त्रिका नित्यात्मानः | 1 | 1 | 25 | — 5 | ( निवृत्तिः ) |
| 480 | सारवान्नन्द्यः सूनुः | 1 | 4 | 27 | — 7 | |
| 495 | यज्ञे धनाभ्यर्थनम् | 1 | 9 | 1 | — 7 | |
| 510 | शिशुर्विद्याभ्यासज्ञः | 1 | 14 | 55 | — 7 | |
| 530 | धर्मो गिरियोधनम् | 1 | 23 | 59 | — 9 | |
| 550 | चापाभिज्ञा राजानः | 2 | 4 | 16 | — 8 | |
| 570 | तनौ मान्यं रदनम् | 2 | 15 | 6 | — 8 | |
| 600 | सर्पा रत्नोल्लासिनः | 3 | 2 | 17 | — 7 | |
| 630 | गिरिर्नीरंगसानुः | 3 | 20 | 23 | — 7 | |
| 660 | रणे जनोऽवसन्नः | 4 | 8 | 52 | — 7 | |
| 700 | ज्ञानघनः शन्तनुः | 5 | 4 | 0 | — 6 | ( अस्तम् ) |
| 740 | सूनुर्ज्ञानतत्त्वज्ञः | 6 | 0 | 7 | — 4 | |
| 780 | अम्भस्सारा तटिनी | 6 | 27 | 40 | + 1 | |

( ४ वाक्यं 38. 'रत्नं' (2) कुजस्य )

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II. 420. A B दनुजो नष्टः प्राज्ञः
430. A B D पापिनः
440. C E निन्द्यं
465. A B नित्यो मनुः
480. A C D नन्द्य-; E नर्च्यः
495. A B D यज्ञ. D भ्यर्थिनि
550. C E चापभिन्नोऽरिजनः ; D चापभिन्ना
570. B gap for नौ; C D E तनु
600. A B सर्वे for सर्पा
630. For रङ्ग, C has राग and E रम्बु
740. E सन्नज्ञानस्तु भग्नः
४ D adds: 720. पश्चादस्तं कुजः । द्वितीयपरिवृत्ति-

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## परिवृत्तिः III

| *Days* | *Vākya* | r | o | , | *Saṁskāra-varṇa* |
|---|---|---|---|---|---|
| 40 | गोमती रासिमीना | 7 | 26 | 53 | + 5 |
| 80 | चन्द्रः सारो देहिनाम् | 8 | 27 | 26 | + 8 (उदयः) |
| 120 | अद्रिजा क्रोधहीना | 9 | 28 | 20 | + 8 |
| 150 | नयपरा नृपजनाः | 10 | 21 | 10 | + 8 |
| 180 | साम गेयं पुण्याधीनैः | 11 | 13 | 57 | + 9 |
| 210 | भरतो धनी | 0 | 6 | 24 | + 9 |
| 230 | रेमे नरः सूनौ | 0 | 20 | 52 | + 7 |
| 250 | राघवो नन्द्यो वने | 1 | 4 | 42 | + 4 |
| 270 | शिवः सत्कार्यो यज्ञैः | 1 | 17 | 45 | + 1 |
| 285 | रामः क्षत्रकम्पनः | 1 | 26 | 52 | — 1 |
| 300 | दिव्यो मुनिरङ्गज्ञः | 2 | 5 | 18 | — 3 |
| 315 | कविरीड्यः प्राक्तनः | 2 | 12 | 41 | — 6 |
| 330 | स्तनाधिकः स्त्रीजनः | 2 | 19 | 6 | — 8 |
| 340 | चन्द्रो रुद्रप्रियोऽयम् | 2 | 22 | 26 | —11 |
| 350 | कार्यैर्मुरारिर्विन्द्यः | 2 | 25 | 11 | —14 |
| 360 | क्षोणी क्षत्ररतिकृत् | 2 | 26 | 56 | —16 |
| 370 | स्थूलसारः स्त्रीचयः | 2 | 27 | 37 | —16 (वक्रम्) |
| 380 | शशी चन्द्रः श्रीकरः | 2 | 26 | 55 | —21 |
| 390 | प्राप्यो मुरारिर्गुरुः | 2 | 25 | 12 | —23 |
| 400 | क्रूरः खरो रामारिः | 2 | 22 | 22 | —25 |
| 410 | यशोदापुत्रः शौरिः | 2 | 18 | 51 | —25 |

III. 40. C श्रीमन्तो रसाशना C adds here: 60 प्रागुदयं कुजः
180. A B D गायः for गेयं 230. A B D रामे ; A B C नर-
250. C E गर्वो धनी यौवने (D धवो) ; D राघवो cor. to लाघवो
300. C रागज्ञः 315. C D E कविः प्रियः
360. C प्रीतिकृत् 380. शशश्चन्द्रः
390. A B प्रापे

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| *Days* | *Vākya* | *r* | *o* | *,* | *Saṁskāra-varṇa* |
|---|---|---|---|---|---|
| 420 | यज्ञेशः परो रुद्रः | 2 | 15 | 1 | —22 |
| 430 | हेमकायः श्रीगुरुः | 2 | 11 | 58 | —23 |
| 440 | जीवाधीनः श्रीरुद्रः | 2 | 9 | 48 | —22 |
| 450 | प्रियाधीनो रसिकः | 2 | 9 | 12 | —17 (निवृत्तिः) |
| 465 | अम्बुनिकरे मत्स्यः | 2 | 10 | 30 | —15 |
| 480 | स्तनवश्यो रागाढ्यः | 2 | 14 | 6 | —13 |
| 495 | जयोऽधिको रुद्रस्य | 2 | 19 | 18 | —12 |
| 510 | रघुशत्रुः प्रज्ञाढ्यः | 2 | 25 | 42 | —10 |
| 530 | धीरो मानगहनः | 3 | 5 | 29 | — 8 |
| 550 | तार्थते योगिजनः | 3 | 16 | 16 | — 8 |
| 570 | चला सारङ्गतनुः | 3 | 27 | 36 | — 6 |
| 600 | कोपः शान्त्यवसानः | 4 | 15 | 11 | — 7 |
| 630 | गङ्गाङ्गी नः शन्तनुः | 5 | 3 | 33 | — 6 |
| 660 | पविरस्त्रं मघोनः | 5 | 22 | 41 | — 4 |
| 700 | क्षीणधीकृतिनः | 6 | 19 | 56 | — 0 (अस्तम्) |
| 740 | माल्याधिका सुमनाः | 7 | 19 | 15 | + 5 |
| 780 | लग्ना निद्रा देहिनाम् | 8 | 20 | 3 | + 8 |

† (वाक्यं 38. 'गानं' (3) कुजस्य)

परिवृत्तिः IV

| | | | | | |
|---|---|---|---|---|---|
| 40 | खरस्य क्रुद्धा सेना | 9 | 21 | 22 | + 7 |
| 80 | शरक्रूरा नृपजनाः | 10 | 22 | 25 | + 8 (उदयः) |

III. 420. A B नूनं मान्यो रुद्राद्रिः 465. C कम्बुः; A B D करो
510. C खुः ; र cor. to क ; E कविर्मन्त्रप्रज्ञाढ्यः 550. C ताम्यते
630. C E गंगांगनः 700. A B D E क्षीणाधयस्तमान्नाः (E स्तनमग्नाः)
740. C चापेद्धः पार्थो याजी; E मान्याधिकं
† D adds: 720. पश्चादस्तं कुजः । तृतीयपरिवृत्ति- ।

IV. 40. After this D adds: प्रागुदयं कुजः ।

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| Days | Vākya | r | o | , | Saṁskara-varṇa |
|---|---|---|---|---|---|
| 120 | तुरगश्रियाढ्या सेना | 11 | 23 | 26 | + 7 |
| 150 | लग्नर्तुः कामिनी | 0 | 16 | 3 | + 5 |
| 180 | रघुसेना परघ्नी | 1 | 7 | 42 | + 2 |
| 210 | श्रीशः सुरेड्योऽरिघ्नः | 1 | 27 | 52 | — 2 |
| 230 | सूरिनिकरो घनः | 2 | 10 | 27 | — 4 |
| 250 | शङ्करः क्रूरतनुः | 2 | 22 | 15 | — 6 |
| 270 | कपाली नागार्दनः | 3 | 3 | 11 | — 8 |
| 285 | ईशानो योगिनन्द्यः | 3 | 10 | 50 | —10 |
| 300 | धीरः सकलपूज्यः | 3 | 17 | 29 | —11 |
| 315 | शुकाङ्गं रागवर्यम् | 3 | 23 | 15 | —14 |
| 330 | शूली सत्फलोदयः | 3 | 27 | 35 | —18 |
| 340 | फलं धरागसेव्यम् | 3 | 29 | 32 | —17 |
| 350 | पुत्रो ज्ञानविधेयः | 4 | 0 | 21 | —19 (वक्रम्) |
| 360 | वनं नानावानरम् | 4 | 0 | 4 | —20 |
| 370 | कालहरो गङ्गार्द्रः | 3 | 28 | 31 | —23 |
| 380 | ईशः शरगोमुखः | 3 | 25 | 50 | —25 |
| 390 | बलिः क्रूरगो वीरः | 3 | 22 | 33 | —24 |
| 400 | सामोदः काले तरुः | 3 | 18 | 57 | —26 |
| 410 | सद्वशयोगी रुद्रः | 3 | 15 | 47 | —22 |

IV. 150. A B D लग्नन्तु; C लग्नार्ता
285. B A योग. E नम्यः
330. A B तुङ्गस्सारङ्गो हार्यः; C D तुङ्गसारहयम्
340. E फाल. D धराङ्ग-; E धराङ्ग 350. E ज्ञानी
380. E शेरगो- C E मखः
390. C E भोगः श्रीरङ्गे for बलिः क्रूरगो. D क्रूराङ्गो; C वरम् and E परं (? वरः) for वीरः
410. CDE सत्त्वांशयोगी (C गि). For रुद्रः, A B चन्द्रः and C इन्द्रः

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| *Days* | *Vakya* | *r* | *o* | *.* | *Saṁskāra-varṇa* | |
|---|---|---|---|---|---|---|
| 420 | कुण्डलाढ्योऽलंकारः | 3 | 13 | 31 | —21 | |
| 430 | स्मरारिर्योगनिद्रः | 3 | 12 | 25 | —20 | (निवृत्तिः) |
| 440 | सागरे कम्बुचयः | 3 | 12 | 37 | —16 | |
| 450 | हयो भूपालभोग्यः | 3 | 14 | 18 | —14 | |
| 465 | लक्ष्मीसेव्यो गाङ्गेयः | 3 | 17 | 53 | —13 | |
| 480 | प्रियाङ्गो रागप्रियः | 3 | 23 | 12 | —12 | |
| 495 | हलधरोऽम्बराढ्यः | 3 | 29 | 38 | —12 | |
| 510 | कुमतिर्निवधनः | 4 | 6 | 51 | — 9 | |
| 530 | अरिश्च्छेद्यवदनः | 4 | 17 | 20 | — 8 | |
| 550 | वालिहा रघुसूनुः | 4 | 28 | 34 | — 7 | |
| 570 | अङ्गनाः कामात्मानः | 5 | 10 | 30 | — 5 | |
| 600 | गङ्गाधरो मारघ्नः | 5 | 29 | 33 | — 2 | |
| 630 | प्राज्ञा नरास्तन्त्रज्ञाः | 6 | 20 | 2 | + 2 | |
| 660 | देवा याज्याः सवने | 7 | 11 | 48 | + 4 | |
| 700 | शूरास्त्रा यदुसेना | 8 | 12 | 25 | + 7 | (अस्तम्) |
| 740 | धिक् लोलां युधि सेनाम् | 9 | 13 | 39 | + 7 | |
| 780 | शिवभार्या नित्योदना | 10 | 14 | 49 | + 8 | |

( ⊕वाक्यं 38. 'भानुः' ᳵ (4) कुजस्य )

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IV. 450. A B योग्यः; D मान्यः 465. C गणसाध्यो for लक्ष्मीसेव्यो; D ल cor. to र 480. ABCD ङ्ग 510. E धनुः 630. ABCD प्राज्ञ- 660. E सवनैः 740. C धीलोला युधि सेना. 780. For शिव, C E धवे (E cor. to वशा)
⊕ D adds: 720 पश्चादस्तं कुजः। चतुर्थपरिवृत्ति-
ᳵ D वनं for भानुः

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## परिवृत्तिः V

| Days | Vākya | r | o | ′ | Saṁskāra-varṇa |
|---|---|---|---|---|---|
| 40 | पापान्ताः स्युः पुण्यासीनाः | 11 | 16 | 11 | + 7 |
| 80 | जडतोया घनाः | 0 | 16 | 38 | + 4 (उदयः) |
| 120 | जल्पी शुकः कानने | 1 | 15 | 18 | + 0 |
| 150 | क्रूरोऽशनिप्रभग्नः | 2 | 5 | 22 | — 4 |
| 180 | लोकभारो राजनि | 2 | 24 | 13 | — 8 |
| 210 | सेना रम्या गजेन | 3 | 12 | 7 | — 8 |
| 230 | अबलो रोगिजनः | 3 | 23 | 30 | — 8 |
| 250 | इन्द्रोऽवनिवर्धनः | 4 | 4 | 20 | — 9 |
| 270 | शूली विद्यावर्धनः | 4 | 14 | 35 | — 9 |
| 285 | धैर्यपरोऽवनीडद्यः | 4 | 21 | 19 | —10 |
| 300 | हीनसुखो वराकः | 4 | 27 | 8 | —12 |
| 315 | शूद्रकोऽनिशं भृत्यः | 5 | 1 | 25 | —14 |
| 330 | प्रभुर्गानमदाढ्यः | 5 | 3 | 42 | —18 (वक्रम्) |
| 340 | हेलालीनो मयूरः | 5 | 3 | 38 | —21 |
| 350 | पुरारिञ्झ शूलास्त्रम् | 5 | 2 | 21 | —23 |
| 360 | रणेद्धो रावणारिः | 4 | 29 | 52 | —25 |
| 370 | सुरतं स्त्रीविहारः | 4 | 26 | 27 | —28 |
| 380 | देवश्रेष्ठो विजरः | 4 | 22 | 48 | —28 |
| 390 | दण्डी धन्यवाक् सूरिः | 4 | 19 | 38 | —27 |
| 400 | वने सर्पविचारः | 4 | 17 | 4 | —26 |

V. 40. C E पापं ताक्ष्यं. D E पुण्यासीना (D धी cor. to सी ; D नाः). D adds: 60. प्रागुदयं कुजः 120. E जल्पिशुकं काननम्
150. A B क्रद्धोऽशनिप्रघनः ; D रुद्रोऽशनि. C E भाग्मः
180. A B C D राजनिः 250. A B D E चन्द्रो for इन्द्रो
340. C D E लम्रो for लीनो. E मयूरः cor. to मन्दाढ्यः

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| *Days* | *Vākya* | *r* | *o* | *,* | *Saṁskāra-varṇa* |
|---|---|---|---|---|---|
| 410 | तत्त्वं मायावी रुद्रः | 4 | 15 | 46 | —22 |
| 420 | शूलमान्यो विजयी | 4 | 15 | 35 | —18 (निवृत्तिः) |
| 430 | नम्यस्तापवान् सूर्यः | 4 | 16 | 10 | —17 |
| 440 | हरिर्जयी विश्वेड्यः | 4 | 18 | 28 | —14 |
| 450 | पित्रा पुत्रोऽवलोक्यः | 4 | 21 | 21 | —13 |
| 465 | गुणचन्द्रोऽवनीपः | 4 | 26 | 53 | —10 |
| 480 | हली लग्नमदनः | 5 | 3 | 38 | — 8 |
| 495 | अत्रिः पुण्यात्मा मुनिः | 5 | 11 | 20 | — 5 |
| 510 | सत्त्वाधिको मन्त्रज्ञः | 5 | 19 | 47 | — 2 |
| 530 | विष्णुः पुनाति यज्ञम् | 6 | 1 | 54 | — 1 |
| 550 | नुन्ना शङ्किताङ्गना | 6 | 15 | 0 | +3 |
| 570 | कामार्हे रतिमानाः | 6 | 28 | 51 | +5 |
| 600 | शोभनरथा सेना | 7 | 20 | 45 | +7 |
| 630 | त्यागी गण्यो देहिनाम् | 8 | 13 | 31 | +8 |
| 660 | लोला स्तनेद्धजने | 9 | 6 | 33 | +8 |
| 700 | क्रूरसेना नृपजनाः | 10 | 7 | 22 | +8 ( अस्तम् ) |
| 740 | धरादानं पुण्यस्थाने | 11 | 8 | 29 | +7 |
| 780 | क्षोणी देवानाम् | 0 | 8 | 56 | +4 |

( ⊕वाक्यं 38. 'मनुः' (5) कुजस्य )

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V. 410. D स्तम्भे for तत्त्वं ; E तत्त्वं cor. to सत्त्वं
420. C शूलो ; C E शूलं मान्यं. C विजयः ; D विजयम् ; E विजयि
430. For नम्यः, C E have अर्कः and D नित्यः. CE सत्यं for सूर्यः
465. C रामाचारोऽवनीड्यः ; D गुण cor. to रण. D -नीडयः for -नीपः
480. A B मलिनः
550. D नूनं
570. C D E कामार्हो रतिमनाः
630. C D E श्लाघ्यो for गण्यो
660. A कला ; E वाला cor. to काला; . C जनाः
700. A B D शूर (D शू cor. to क्रू )
740. ABD धरा
780. A B होमो ; D हो cor. to क्षो
⊕ D adds : पश्चादस्तं कुजः । पञ्चमपरिवृत्ति-

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## परिवृत्तिः VI

| *Days* | *Vākya* | *r* | *o* | *,* | *Saṁskāra-varṇa* | |
|---|---|---|---|---|---|---|
| 40 | कर्णः सेनाकम्पनः | 1 | 7 | 51 | — 1 | |
| 80 | सामविन्नरोऽण्डघ्नः | 2 | 4 | 57 | — 3 | (उदयः) |
| 120 | रङ्गी ज्ञानोल्लासनः | 3 | 0 | 32 | — 7 | |
| 150 | लूनाधिः कालासन्नः | 3 | 19 | 3 | — 7 | |
| 180 | नृपा सेनोद्भासिनः | 4 | 7 | 10 | — 7 | |
| 210 | अम्भो विप्रभोजनम् | 4 | 24 | 40 | — 8 | |
| 230 | अम्भो मुनिशोधनम् | 5 | 5 | 40 | — 9 | |
| 250 | क्षोणीशः कामं नन्द्यः | 5 | 15 | 56 | —10 | |
| 270 | स्तेनो मरणयोग्यः | 5 | 25 | 6 | —11 | |
| 285 | शमो नूनं तारकः | 6 | 0 | 55 | —12 | |
| 300 | लोलमीनस्तटाकः | 6 | 5 | 33 | —11 | |
| 315 | जन्यदोऽनन्तकोपः | 6 | 8 | 18 | —11 | |
| 330 | माली जनः क्षत्रियः | 6 | 8 | 35 | —12 | (वक्रः) |
| 340 | श्रेयसेऽनन्तरूपम् | 6 | 7 | 12 | — 12 | |
| 350 | रात्रौ वनितालापः | 6 | 4 | 22 | —13 | |
| 360 | कुम्भिनां नेता भूपः | 6 | 0 | 41 | —14 | |
| 370 | ईशश्चन्द्रशोभाकृत् | 5 | 26 | 50 | —14 | |
| 380 | लीढाम्बरो मलयः | 5 | 23 | 43 | —13 | |
| 390 | कृष्णपुत्रो मदनः | 5 | 21 | 51 | — 8 | |
| 400 | रुद्रः पुरशासनः | 5 | 21 | 22 | — 7 | (निवृत्तिः) |

VI. 40. After this D adds: 60. प्रागुदयं कुजः
80. A B D E घनः for ण्डघ्नः
120. A B रङ्गज्ञानलासनः ; C रागी ज्ञानोल्लासिनः ; D रागज्ञानिलासिनः ;
285. D मनो. A ननं ; C E ज्ञानः. A तारक्यः ; B ताराक्यः
315. C जयार्हो 330. A शम्भुर्दीनतारकः. D तत्त्व cor. to माली
350. C E रुद्रो वनिताङ्गाढ्यः 360. C कुम्भिना नीतो 370. E ईशे चन्द्रः
400. For रुद्रो A D पुत्रो ( D पु cor. to रु); E रुद्रो cor. to अद्रौ



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| *Days* | *Vākya* | *r o ,* | *Saṁskāra-varṇa* |
|---|---|---|---|
| 410 | धर्मपरः शन्तनुः | 5 21 59 | — 6 |
| 420 | शशिलेखा शूलिनि | 5 23 55 | — 3 |
| 430 | कामचारी शकुनिः | 5 26 51 | — 1 |
| 440 | मालिनी नीतपाना | 6 0 35 | + 1 |
| 450 | ज्ञानात्मानस्तत्त्वज्ञाः | 6 5 0 | + 4 |
| 465 | विश्वप्रियास्तत्त्वज्ञाः | 6 12 44 | + 4 |
| 480 | गौरी पुत्रचित्तज्ञा | 6 21 23 | + 6 |
| 495 | ईशाननाथा सेना | 7 0 50 | + 7 |
| 510 | लक्ष्मीर्नयसादिनी | 7 10 53 | + 8 |
| 530 | रामा वीरसूर्नन्द्या | 7 24 52 | +10 |
| 550 | दयाधीना जानकी | 8 9 18 | +10 |
| 570 | लम्नाश्वा राजधानी | 8 24 3 | + 9 |
| 600 | तप्यन्ते युद्धे जनाः | 9 16 16 | + 8 |
| 630 | गुणहीना निन्द्यजनाः | 10 8 53 | + 8 |
| 660 | विश्वं कनकाढ्ये जने | 11 1 44 | + 8 |
| 700 | धीगोप्यावनी | 0 1 39 | + 4 (अस्तम्) |
| 740 | श्रेयान्नानाकार्यज्ञः | 1 0 12 | — 1 |
| 780 | जयी संखे पावनिः | 1 27 18 | — 4 |

( △वाक्यं 38. 'तनुः' (6) कुजस्य )

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VI. 440. C E शूलिना नीता यज्ञाः
480. D पुत्राः ; E रुद्र. D तत्त्वज्ञाः
495. E ईशा नाथाधीनाः ; A B नाथसीना 510. E नया
550. A B D देवा (D देया cor. to देवा) ; C जया
600. A B C D युद्ध- 630. A B नन्यजनाः; C D नयहीनाः
660. A B D सर्वः for विश्वं 700. A B D धीगो या
740. A न्नो for न्ना 780. C सुखे
△ D adds : 720. पश्चादस्तं कुजः । षष्ठपरिवृत्ति-.

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## परिवृत्तिः VII

| Days | Vakya | r o , | Saṁskāra-varṇa |
|---|---|---|---|
| 40 | रुद्रगिरिः प्राक्तनः | 2 23 22 | — 6 |
| 80 | भवो जायाङ्गस्थानम् | 3 18 44 | — 7 (उदयः) |
| 120 | जिह्वा लङ्कावासिनः | 4 13 58 | — 7 |
| 150 | नन्द्यं राज्ञां शासनम् | 5 2 10 | — 7 |
| 180 | स्तोमेद्धः पद्मासनः | 5 19 56 | — 7 |
| 210 | जनसूनुश्चित्तज्ञः | 6 7 8 | — 6 |
| 230 | मन्त्रजापी स्तोमज्ञः | 6 18 25 | — 5 |
| 250 | कामो हरचालनः | 6 28 51 | — 3 |
| 270 | विश्वं जनसम्पन्नम् | 7 8 44 | — 1 |
| 285 | नारी शय्यासङ्गिनी | 7 15 20 | + 3 |
| 300 | प्रज्ञाकरस्सुमनाः | 7 21 2 | + 5 |
| 315 | तरुणी रसनीया | 7 25 26 | +10 |
| 330 | तत्त्वसारास्सद्विद्याः | 7 27 46 | +14 |
| 340 | प्रज्ञाऽऽदूरे सुधियः | 7 28 2 | +19 (वक्रः) |
| 350 | जनास्संखे सशराः | 7 27 8 | +25 |
| 360 | दाशा वारिच्छिन्नाङ्गाः | 7 24 58 | +30 |
| 370 | कुनिद्रारसो रङ्गी | 7 22 1 | +32 |

VII. 40. After this D adds: प्रागुदयं कुजः
80. E भवो cor. to भव्यो. A B D E जायाङ्ग. A सानम्
150. A B D नित्यं for नन्द्यं
210. जनः
230. E स्तोमज्ञः cor. to स्तोकज्ञः
250. A B चापज्ञः
270. C D विभुः. C D सम्पन्नः
300. A B यज्ञकरास्सामज्ञाः
330. C E सविद्या
340. C D E सुधियाम्
350. A B D यूनः ; E लूना
360. C जन्मवीराः for दाशा वारि. E छिन्नाङ्गाः
370. For कुनिद्रा, A B have कोनीप्रा and D कोनिद्रा

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| *Days* | *Vākya* | *r o* | *Saṁskāra-varṇa* | |
|---|---|---|---|---|
| 380 | शास्त्रं धार्यं सकलैः | 7 19 25 | +31 | |
| 390 | सङ्गः सत्यस्थशौरेः | 7 17 37 | +28 | |
| 400 | सानुसर्पाः सदंष्ट्राः | 7 17 7 | +28 | (निवृत्तिः) |
| 410 | लग्नाहिः कंसमारी | 7 18 3 | +25 | |
| 420 | श्लाघ्या नारी सांबरा | 7 20 13 | +23 | |
| 430 | मङ्गलश्रीस्सुरेन्द्रैः | 7 23 35 | +22 | |
| 440 | वेलासरित् सोदका | 7 27 34 | +18 | |
| 450 | धृष्टा राज्ञा जेतव्याः | 8 2 19 | +16 | |
| 465 | करैर्नृपा हेमाढ्याः | 8 10 21 | +15 | |
| 480 | धनधान्यदा विद्या | 8 19 9 | +14 | |
| 495 | धरार्हो राजा श्रेयान् | 8 28 29 | +12 | |
| 510 | दानहीना धिक्कार्या | 9 8 8 | +11 | |
| 530 | सात्त्विकाः श्राद्धयोग्याः | 9 21 47 | +11 | |
| 550 | रमणेन नार्यः पाल्याः | 10 5 52 | +11 | |
| 570 | लोके नरा नृपाधीनाः | 10 20 13 | + 9 | |
| 600 | कृष्णः पूज्यः पायसान्नैः | 11 11 51 | + 7 | |
| 630 | मेना लीलाज्ञा | 0 3 5 | + 3 | |
| 660 | जलं गिरियोनि | 0 23 38 | — 1 | |
| 700 | सामाधिकाः कृतिनः | 1 19 57 | — 6 | ( अस्तम् ) |
| 740 | शुभं शङ्करार्चनम् | 2 15 45 | — 6 | |

VII. 380. B शस्त्रं  390. A B D सङ्गसर्ग्यास्था ञ्चूरैः
400. A C D सानुः. For सर्पाः, A B read सद्यः and C D साध्याः For सदंष्ट्राः, A B read सराष्ट्रे, C सादराः and D सुतरां
410. A B D मानी for मानिः  420. A B D E श्वास्या
430. ABD सुनिद्रे  440. E vākya left out. C सरसोदका
480. A होमाढ्याः  495. A B D सा for ध
510. A B D E जनहीनाधिकार्या  630. A B लीलग्ना ; D लीलालग्ना
700. A B D कुलिनः  740. B vākya omitted.

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| Days | Vakya | r | o | ' | Saṁskāra-varṇa |
|---|---|---|---|---|---|
| 780 | लङ्केड्यकुलं सन्नम् | 3 | 11 | 13 | — 7 |

( ※वाक्यं 38. 'सेना' (7) कुजस्य )

परिवृत्तिः VIII

| | | | | | |
|---|---|---|---|---|---|
| 40 | शमितोऽग्निर्व्रातेन | 4 | 6 | 55 | — 6 |
| 80 | धनं प्राज्ञोन्मथनम् | 5 | 2 | 9 | — 7 (उदयः) |
| 120 | शूरा सरमा तनुः | 5 | 27 | 25 | — 6 |
| 150 | कामात्मा कान्तोद्विग्नः | 6 | 15 | 51 | — 4 |
| 180 | आत्मवान्निस्सम्पन्नः | 7 | 4 | 50 | — 1 |
| 210 | सेना वरासिलग्ना | 7 | 24 | 7 | + 3 |
| 230 | मेना सानुदेशज्ञा | 8 | 7 | 5 | + 5 |
| 250 | मानिनी प्रजाधीना | 8 | 20 | 5 | + 9 |
| 270 | तुङ्गं रत्नं धरायाम् | 9 | 2 | 36 | +12 |
| 285 | कवयः काळविद्याः | 9 | 11 | 41 | +14 |
| 300 | आपो निरुद्धतापाः | 9 | 20 | 10 | +16 |
| 315 | निर्मत्सराळा जायाः | 9 | 27 | 50 | +18 |
| 330 | अर्कोद्विग्ना नयनश्रीः | 10 | 4 | 10 | +20 |
| 340 | हरिसेना नन्द्यवीरा | 10 | 7 | 28 | +24 |
| 350 | गर्वेद्धो नूनं पक्षिराट् | 10 | 9 | 43 | +26 |
| 360 | धीविन्नेया नित्यं धरा | 10 | 10 | 49 | +29 (वक्रः) |

VII. 780. C ड्यः कुलसन्नः ※ D adds: पश्चादस्तं कुजः। सप्तमपरिवृत्ति-

VIII. 40. After this D adds: 60. प्रागुदयं कुजः।

80. E प्रज्ञामथनम् 120. A B D E शुनां. C सिरोमा

180. C सपत्नः 285. C D कळा ; E कळ

315. A B D धर्मसरळा ; E नर्म 330. A B D E अर्कविग्ना

340. A B D हरिस्सेना. A B D नन्द्या वीराः ; C नित्यं शराः

350. C E गवां धेनुर्नन्द्यतरा 360. A B C D नया. C धीराः

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| Days | Vākya | r | o | ' | Saṁskāra-varṇa |
|---|---|---|---|---|---|
| 370 | संगिनः कनकरागाः | 10 | 10 | 37 | +32 |
| 380 | यज्ञधनैर्नम्यः शुली | 10 | 9 | 1 | +35 |
| 390 | हरितनुर्नम्या धीगैः | 10 | 6 | 28 | +39 |
| 400 | देवाङ्गना निष्कळाङ्गी | 10 | 3 | 48 | +39 |
| 410 | कृष्णोऽच्यों ज्ञानपारगैः | 10 | 1 | 51 | +32 |
| 420 | विनयज्ञा नृपदाराः | 10 | 1 | 4 | +28 (निवृत्तिः) |
| 430 | कामुकेन नन्द्या दाराः | 10 | 1 | 51 | +28 |
| 440 | शुभाङ्गी नानाकामस्त्री | 10 | 3 | 45 | +25 |
| 450 | गर्वोत्ताना नृपाः क्रूराः | 10 | 6 | 43 | +22 |
| 465 | सागराः कनकाधिकाः | 10 | 12 | 37 | +19 |
| 480 | सर्वाधिका नृपाश्वापैः | 10 | 19 | 47 | +16 |
| 495 | विष्णुः सखा नित्यं लक्ष्म्याः | 10 | 27 | 54 | +13 |
| 510 | पण्डितैर्नम्यः पिनाकी | 11 | 6 | 31 | +10 |
| 530 | वालिजाया काम्यस्तनी | 11 | 18 | 34 | + 6 |
| 550 | सामगानाः प्राज्ञाः | 0 | 3 | 57 | + 2 |
| 570 | वराङ्गी कुट्टिनी | 0 | 13 | 24 | + 1 |
| 600 | वानरैर्नन्द्यं वनम् | 1 | 2 | 4 | — 4 |
| 630 | फालनेत्रः कामघ्नः | 1 | 20 | 32 | — 5 |
| 660 | ज्ञानधनः प्रसन्नः | 2 | 9 | 0 | — 7 (अस्तम्) |
| 700 | कमलेनाम्बु च्छन्नम् | 3 | 3 | 51 | — 7 |
| 740 | चापधरो लक्षज्ञः | 3 | 29 | 16 | — 6 |
| 780 | यशस्वी रघुसूनुः | 4 | 24 | 51 | — 7 |

( *वाक्यं 38. 'दानं' (8) कुजस्य )

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VIII. 380. A B C ज्ञाना for यज्ञ. C नन्द्य 390. A B D धिगैः
400. A B निष्कु 430. A B D नित्या for नन्द्या
440. E शुभाङ्गनानां 465. E सारगाः 530. C E बाला for वाली
550. E सामगामेन. C मेना for प्राज्ञाः 600. E वानरो नन्द्यवनः
* D adds पश्चादस्तं कुजः। अष्टमपरिवृत्ति-

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## परिवृत्तिः IX

| Days | Vākya | r o , | Saṁskāra-varṇa |
|---|---|---|---|
| 40 | चोरो निद्रामोचनः | 5 20 26 | — 6 |
| 80 | रागार्तः कुचलभ्भः | 6 16 32 | — 3 (उदयः) |
| 120 | गावः श्लाघ्याः सायाह्ने | 7 13 43 | + 1 |
| 150 | सांशुर्भानुर्जन्मना | 8 4 57 | + 5 |
| 180 | क्षोभश्चोरैर्देहिनाम् | 8 26 46 | + 8 |
| 210 | सेवार्हा योधैर्नृपाः | 9 18 47 | +10 |
| 230 | वर्याङ्गना नयनाढ्या: | 10 3 14 | +10 |
| 250 | नरैस्सेव्या नयनृपाः | 10 17 20 | +10 |
| 270 | सोमानना काम्या कन्या | 11 0 57 | +11 |
| 285 | गुणिनः पुण्यकारकाः | 11 10 53 | +12 |
| 300 | क्षुद्रा नराः कापालिकाः | 11 20 26 | +13 |
| 315 | योगधराः पुण्याशया | 11 29 31 | +15 |
| 330 | गावस्संमान्याः | 0 7 43 | +15 |
| 340 | अम्बा श्रिये स्तुत्या | 0 12 30 | +16 |
| 350 | रेवती कुचाढ्या | 0 16 42 | +16 |
| 360 | मानिनी रसिका | 0 20 5 | +17 |
| 370 | चन्द्रो रात्रौ जयी | 0 22 26 | +18 |
| 380 | धीलोला राजन्याः | 0 23 39 | +18 (वक्रः) |
| 390 | मन्त्रैर्गिरिजार्च्या | 0 23 25 | +18 |

IX. 120. E रङ्गा for गाव
210. AB स्वाभ्ययोधा, नृपाः; D सोभ्ययोद्धा (भ्य cor. to व). E 210 to 330 broken away.
250. C नया A नयनापाः
270. A B D दर्शनेन for सोमानना
340. C E श्रियै
360. A B धामन for मानिनी
370. A B वरा रुद्रजपाः

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| *Days* | *Vakya* | *r o ,* | *Saṁskāra-varṇa* |
|---|---|---|---|
| 400 | जगौ पुरनारी | 0 21 38 | +20 |
| 410 | कामदा यूनः स्त्री | 0 18 51 | +20 |
| 420 | युवमान्या जाया | 0 15 41 | +18 |
| 430 | यूनोङ्गे कामुकी | 0 13 1 | +15 |
| 440 | इन्द्रो याज्यो लोके | 0 11 20 | +13 |
| 450 | अन्नं पाकस्थाने | 0 11 0 | + 7 (निवृत्तिः) |
| 465 | इभाः प्रियवनाः | 0 12 40 | + 4 |
| 480 | गौरी स्तुत्या यज्ञे | 0 16 23 | + 1 |
| 495 | अभोज्यं खलान्नम् | 0 21 40 | — 3 |
| 510 | सोमसुत्फलज्ञः | 0 27 57 | — 3 |
| 530 | सरसा नटीतनुः | 1 7 27 | — 6 |
| 550 | कृष्णः सत्यं कंसघ्नः | 1 17 51 | — 7 |
| 570 | देवो हरिः कंसघ्नः | 1 28 48 | — 7 |
| 600 | क्षोणीमान्या राजानः | 2 15 56 | — 8 |
| 630 | शिवोऽङ्गनालाञ्छनः | 3 3 45 | — 7 |
| 660 | गम्या श्रीरङ्गतनुः | 3 22 13 | — 6 |
| 700 | स्तुत्याः सत्योद्भासिनः | 4 17 16 | — 7 (अस्तम्) |
| 740 | अमरेड्यः शमनः | 5 12 50 | — 5 |
| 780 | दर्पो धनचालनः | 6 9 18 | — 3 |

( ℘ वाक्यं 38. 'धनं' (9) कुजस्य )

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IX. 410. E यूनि 430. C यूनाङ्गी. A D कामुके ; D कामुका
480. E शौरिः 510. A B C D स्तत् for सुत्
570. A B कृष्णोऽघ्नः ; D कंसनुत्
630. C D शम्भुर्गानोल्लासिनः 740. C E शमशः
780. E 780 to XI. 210 below broken off.
℘ D adds पश्चादस्तं कुजः। नवमपरिवृत्ति–

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## परिवृत्तिः X

| *Days* | *Vākya* | *r* | *o* | *,* | *Saṁskāra-varṇa* |
|---|---|---|---|---|---|
| 40 | धेनुः सूनुसम्पन्ना | 7 | 7 | 9 | + 1 |
| 80 | लोला तनुर्दन्तिनाम् | 8 | 6 | 33 | + 6 (उदयः) |
| 120 | ज्ञानसन्नद्धा जनाः | 9 | 7 | 0 | + 8 |
| 150 | समृद्धिः श्राद्धदानात् | 9 | 29 | 57 | + 8 |
| 180 | कालरुद्रो नम्यो जनैः | 10 | 22 | 31 | + 8 |
| 210 | कृष्णो वेद्यः पुण्याधीनैः | 11 | 14 | 51 | + 9 |
| 230 | अम्भोधराः पुण्योदनाः | 11 | 29 | 40 | + 8 |
| 250 | यज्ञो वन्द्यो जनैः | 0 | 14 | 1 | + 8 |
| 270 | बभौ सान्द्रस्तनी | 0 | 27 | 43 | + 6 |
| 285 | सुखस्थानं कामिनी | 1 | 7 | 27 | + 5 |
| 300 | चलिता पापाङ्गना | 1 | 16 | 36 | + 3 |
| 315 | सत्त्वं भूरिपुण्यानाम् | 1 | 24 | 47 | + 1 |
| 330 | रत्नाद्रिर्नेत्रलग्नः | 2 | 2 | 2 | — 3 |
| 340 | लूनं तन्नरैर्वनम् | 2 | 6 | 3 | — 4 |
| 350 | वरधनुः प्रसेनः | 2 | 9 | 24 | — 7 |
| 360 | देवः पूज्यः प्रधानः | 2 | 11 | 48 | — 9 |
| 370 | पुण्यं लोकप्रापकम् | 2 | 13 | 11 | — 11 |
| 380 | रङ्गी लोके श्रियाढ्यः | 2 | 13 | 32 | —11 (वक्रः) |
| 390 | धीरो राज्यरक्षकः | 2 | 12 | 29 | —16 |
| 400 | धर्मे धनेन्द्रसम्पत् | 2 | 9 | 59 | —17 |

X. 150. A B सामृद्धिश्राद्धातानात्
180. A B C कालारिरानम्या. A B नम्याच्छिन्नैः
210. D वन्द्यः 230. C पयोदानाम् ; D पयोदानात् ; E पयोदानाः
250. A B वर्ज्यौ. A B C हीनैः 285. D दुःख cor. to सुख
340. C D E लुनाति नरो वनम् 360. E देवपूज्यः
380. A B C लोक- 400. A B धनेन पुत्रः सेव्यः; D alt. reading, धनेन करः सेव्यः। E धनेन कुध्रः सेव्यः



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| Days | Vākya | r | o | ′ | Saṁskāra-varṇa |
|---|---|---|---|---|---|
| 410 | धीगतिर्निद्रोदयः | 2 | 6 | 39 | —18 |
| 420 | दिग्वस्त्रो नेत्राधिकः | 2 | 2 | 48 | —19 |
| 430 | जनैर्धरापः सेव्यः | 1 | 29 | 8 | —17 |
| 440 | संवर्तः प्रियोदकः | 1 | 26 | 47 | —18 |
| 450 | शूली शत्रुकर्शकः | 1 | 25 | 35 | —15 (निवृत्तिः) |
| 465 | भूपतिर्ग्राह्यवाक्यः | 1 | 26 | 14 | —14 |
| 480 | तोयधिप्रियो लोकः | 1 | 29 | 17 | —13 |
| 495 | रत्नं भानुप्रकटम् | 2 | 4 | 2 | —11 |
| 510 | सूनुर्नन्द्यः प्रज्ञाढ्यः | 2 | 10 | 7 | —10 |
| 530 | अम्बुधिः पुराधीनः | 2 | 19 | 30 | — 9 |
| 550 | धर्मधरा राजानः | 2 | 29 | 59 | — 8 |
| 570 | जनको योगासीनः | 3 | 11 | 8 | — 7 |
| 600 | स्तवो हरोल्लासनः | 3 | 28 | 46 | — 7 |
| 630 | प्रमतिः कुम्भसूनुः | 4 | 16 | 52 | — 7 |
| 660 | गङ्गामनाः शन्तनुः | 5 | 5 | 33 | — 6 |
| 700 | जगौ पानक्षीबोऽज्ञः | 6 | 1 | 38 | — 3 (अस्तम्) |
| 740 | अम्बुधरास्तोयानाम् | 6 | 29 | 30 | + 1 |
| 780 | तोयाधाराः समीनाः | 7 | 29 | 16 | + 5 |

( ⊕वाक्यं 38. 'नयः' (10) कुजस्य )

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X. 410. E धिग्गति

430. संभारे नर्म धार्यः 450. A B D शत्रुः. A B कण्टकः

480. C तोयधारकः; E सत्यधारकः. C E श्लाघ्यः for लोकः

570. D धनिकः कुलसूनुः 600. A B D तापहारो ला (D ल्ला) सिनः

C सिनः for सनः 630. A प्रगतिः

700. A B जने (B जगे) ण्यन. D यज्ञर्क्षलग्नः

740. C तोयेन ; E तोयोन्नाः

⊕ D adds पश्चादस्तं कुजः । दशमपरिवृत्ति-.

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## परिवृत्तिः XI

| Days | Vākya | r | o | , | Saṁskāra-varṇa | |
|---|---|---|---|---|---|---|
| 40 | धनिनो निधिदानात् | 9 | 0 | 9 | + 8 | |
| 80 | करियाना नृपसेना | 10 | 1 | 21 | + 7 | (उदयः) |
| 120 | श्रेयो राज्ञां कृपा जने | 11 | 2 | 12 | + 8 | |
| 150 | सत्यशूराः पुण्यजनाः | 11 | 25 | 17 | + 8 | |
| 180 | भवेत् सत्यं मुनौ | 0 | 17 | 44 | + 5 | |
| 210 | मानी धानुष्को राज्ञाम् | 1 | 9 | 5 | + 2 | |
| 230 | मुरारिप्रीत्यै यज्ञः | 1 | 22 | 25 | — 1 | |
| 250 | धर्मवान्निद्रालग्नः | 2 | 4 | 59 | — 3 | |
| 270 | तुङ्गचर्या व्रतिनः | 2 | 16 | 36 | — 6 | |
| 285 | कविर्विरत्रासनः | 2 | 24 | 41 | — 7 | |
| 300 | स्तोमो यत्नगहनः | 3 | 1 | 56 | — 8 | |
| 315 | भयहीनो लङ्केडचः | 3 | 8 | 14 | —11 | |
| 330 | जयी लोके बलाढ्यः | 3 | 13 | 18 | —13 | |
| 340 | रावणः कालतुल्यः | 3 | 15 | 42 | —16 | |
| 350 | गिरिः सत्याम्बुदाढ्यः | 3 | 17 | 23 | —18 | |
| 360 | धीगा सत्कुले नरः | 3 | 17 | 39 | —20 | (वक्रः) |
| 370 | देवतायागो वरः | 3 | 16 | 48 | —24 | |
| 380 | रामो वीर्यगोचरः | 3 | 14 | 52 | —26 | |

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XI. 120. C रिपौ for श्रेयो. C हीना for जने 150. A B C सत्यं शूराः
180. A B सूनौ 230. C प्रातयै for प्रीत्यै
250. E धीमान् वनाद्रिलग्नः 270. C चण्डतापा for तुङ्गचर्या.
A B D प्रीतिर्नः ; C फूतिनः 285. E पवि. D E वीर
300. A तोयं, C सोमो and D तमो for स्तोमो. A B रत्न ; D यत्र.
A B गहनम्
350. C भूरिफला बुधाढ्यः. A B D स्तुत्यो for सत्या
360. A B C E कुलं. A B E नरम् 370. E योगो
380. B om. the vākya ; E कृष्णो विकलश्चन्द्रः

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| *Days* | *Vākya* | *r o ,* | *Saṁskāra-varṇa* |
|---|---|---|---|
| 390 | धार्मिकः कुलसारः | 3 11 59 | —27 |
| 400 | भगहाऽनङ्गहरः | 3 8 34 | —28 |
| 410 | धीमान् वनगः सूरिः | 3 4 59 | —27 |
| 420 | वन्यांघ्रिर्नागशत्रुः | 3 2 14 | —25 |
| 430 | क्षोणीधरो रुद्राद्रिः | 2 29 56 | —22 |
| 440 | कुरुधीरो राधेयः | 2 29 21 | —19 (निवृत्तिः) |
| 450 | काननं नागसेव्यम् | 3 0 1 | —17 |
| 465 | क्षोणीन्द्रोऽनङ्गभव्यः | 3 2 56 | —14 |
| 480 | लवः सेनालम्पटः | 3 7 43 | —11 |
| 495 | मणिश्लाघ्याङ्गो नृपः | 3 13 55 | —10 |
| 510 | धीमानरिबाधनः | 3 20 59 | — 9 |
| 530 | सूर्यो यज्ञवर्धनः | 4 1 17 | — 9 |
| 550 | भूपः प्रियवाहनः | 4 12 14 | — 8 |
| 570 | शिवो गिरिवासज्ञः | 4 23 45 | — 7 |
| 600 | जीर्णकोपाः शमिनः | 5 11 58 | — 5 |
| 630 | श्रेष्ठो यज्ञतन्त्रज्ञः | 6 1 22 | — 2 |
| 660 | स्वनरौद्रा तटिनी | 6 22 4 | + 1 |
| 700 | रागपूरस्सन्ताने | 7 21 32 | + 6 (अस्तम्) |
| 740 | कालारिरीजे तज्ञैः | 8 22 31 | + 6 |
| 780 | सवेगा क्रुद्धा सेना | 9 23 47 | + 7 |

( ⁘ वाक्यं 38. 'पयः' (11) कुजस्य )

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XI. 410. A B C D धीमाननङ्ग 440. C क्रूर for कुरु
465. C नाग for नङ्ग 480. D शुभस्सेना 510. A श्रीमान्नारीबाधनः
530. सेव्यो यज्ञविधिज्ञः 600. D दश for जीर्ण. A B D कोपः शमनः
660. A B स्वर्ण and D भानु for स्वन
700. E रागी पुत्रः सन्ताने 740. D राज and ABC रङ्क्षे for रीजे
⁘ D adds: पश्चादस्तं कुजः। एकादशपरिवृत्ति–

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## परिवृत्तिः XII

| Days | Vākya | r | o | , | Saṁskāra-varṇa |
|---|---|---|---|---|---|
| 40 | भिन्नमन्त्रा नयहीनाः | 10 | 25 | 4 | + 8 |
| 80 | गर्ह्याचाराः पापासन्नाः | 11 | 26 | 13 | + 7 (उदयः) |
| 120 | प्रियस्तरुर्वने | 0 | 26 | 12 | + 4 |
| 150 | उग्रसर्पः कोपनः | 1 | 17 | 20 | — 1 |
| 180 | जनस्थानं प्रभग्नम् | 2 | 7 | 8 | — 4 |
| 210 | जगन्मुरारेः स्थानम् | 2 | 25 | 38 | — 7 |
| 230 | सर्पैः सानुर्गहनः | 3 | 7 | 17 | — 8 |
| 250 | दायादे कुलधनम् | 3 | 18 | 18 | — 9 |
| 270 | शूलं हराङ्गरम्यम् | 3 | 28 | 35 | —12 |
| 285 | संगो मानो भूपस्य | 4 | 5 | 37 | —11 |
| 300 | नमः कार्यं विप्राय | 4 | 11 | 50 | —12 |
| 315 | विष्णुस्ताक्ष्र्यविगम्यः | 4 | 16 | 54 | —13 |
| 330 | सेनानी रिभसेव्यः | 4 | 20 | 7 | —17 |
| 340 | शिशुर्नारीविधेयः | 4 | 20 | 55 | —19 (वक्रः) |
| 350 | शूली नरो विनिद्रः | 4 | 20 | 35 | —20 |
| 360 | ईशार्हो युवचन्द्रः | 4 | 18 | 50 | —26 |
| 370 | शिशुर्मायावी हरिः | 4 | 15 | 55 | —28 |
| 380 | काले प्रियाविहारः | 4 | 12 | 31 | — 28 |
| 390 | दाशार्हो नवदारः | 4 | 8 | 58 | —28 |
| 400 | क्षमाशनो वृष्णीन्द्रः | 4 | 5 | 56 | — 25 |
| 410 | ईशोऽङ्गनावद्गात्रः | 4 | 3 | 50 | —23 |
| 420 | रुक्मं राज्ञां भूयिष्ठम् | 4 | 2 | 52 | — 21 (निवृत्तिः) |

XII. 40. A B D लग्न (cor. to भग्न in D) शस्त्रा नृपजनाः
80. A B D लङ्का for गर्ह्या. A B D पापसन्नाः
120. C प्रायतरुः; D प्रायस्तरु 250. A C E देः ; D व्यालधनम्
270. C D बलहारी गौरीड्यः 285. C माने 400. A B शनैः
420. A B C रुक्षं for रुक्मं. E राज्ञो

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| *Days* | *Vākya* | *r* | *o* | *,* | *Saṁskāra-varṇa* |
|---|---|---|---|---|---|
| 430 | यूनोऽङ्गनावत् साम्यम् | 4 | 3 | 1 | —17 |
| 440 | रुद्रवनं भूताढ्यम् | 4 | 4 | 22 | —16 |
| 450 | जलतनुर्वै मत्स्यः | 4 | 6 | 38 | —15 |
| 465 | आलाप्या युवस्त्रियः | 4 | 11 | 30 | —12 |
| 480 | इभसेव्योऽवनीपः | 4 | 17 | 40 | —10 |
| 495 | विद्वान् विप्रो विधिज्ञः | 4 | 24 | 44 | — 9 |
| 510 | दण्डो राज्ञां शासनम् | 5 | 2 | 38 | — 7 |
| 530 | धर्मश्लाघ्याः शमिनः | 5 | 13 | 59 | — 5 |
| 550 | लोके तरुणी रत्नम् | 5 | 26 | 13 | — 2 |
| 570 | तोयधना तटिनी | 6 | 9 | 16 | + 1 |
| 600 | आढ्या नूनं सेवाज्ञाः | 7 | 0 | 10 | + 4 |
| 630 | अस्त्रश्रेष्ठा सुसेना | 7 | 22 | 20 | + 7 |
| 660 | स्त्रियो मान्या देहिनाम् | 8 | 15 | 12 | + 8 |
| 700 | जयति युद्धे सेना | 9 | 16 | 18 | + 7 (अस्तम्) |
| 740 | रुद्रः सेव्यो नित्यं जनैः | 10 | 17 | 22 | + 8 |
| 780 | शीलं दम्पत्योः कृतिनोः | 11 | 18 | 35 | + 6 |

( ⊕वाक्यं 38. 'प्रियः' (12) कुजस्य )

## परिवृत्तिः XIII

| | | | | | |
|---|---|---|---|---|---|
| 40 | देवी दिव्याङ्गना | 0 | 18 | 48 | + 3 |
| 80 | नित्यं सौख्यं कविनः | 1 | 17 | 10 | — 4 (उदयः) |
| 120 | रघुः श्लाघ्यो रणज्ञः | 2 | 13 | 42 | — 5 |

XII. 430. C D ज्ञनावान् . D शाम्यः ; C शान्त्यः; E निन्द्यः
530. D शमनः 600. C D अर्कशानं सावने
⊕D adds : पश्चादस्तं कुजः । द्वादशपरिवृत्ति-

XIII 80. C निन्द्याः . C सत्यं ; D सत्त्वं. C D E कामिनः
C E Alt. reading, कवीनाम् ।

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| Days | Vākya | r | o | , | Saṁskāra-varṇa |
|---|---|---|---|---|---|
| 150 | अम्बु फेनलाञ्छनम् | 3 | 2 | 30 | — 7 |
| 180 | भोगज्ञो रागिजनः | 3 | 20 | 34 | — 8 |
| 210 | वध्यो दानवसूनुः | 4 | 8 | 14 | — 7 |
| 230 | कुण्डं धान्यभाजनम् | 4 | 19 | 31 | — 8 |
| 250 | भानुर्नूनं शोधनः | 5 | 0 | 4 | — 9 |
| 270 | अम्बुधिज्ञो मैनाकः | 5 | 9 | 30 | —10 |
| 285 | अवशः कामाश्रयः | 5 | 15 | 40 | —12 |
| 300 | सूरिर्नराणां सेव्यः | 5 | 20 | 27 | —17 |
| 315 | शूलं गिरीशे जयि | 5 | 23 | 35 | —18 |
| 330 | चापं वीरेण सेव्यम् | 5 | 24 | 16 | —17 (वक्रम्) |
| 340 | ग्लानिर्गिरिशोधकः | 5 | 23 | 3 | —19 |
| 350 | रविर्नराणां नेत्रम् | 5 | 20 | 42 | —20 |
| 360 | पुण्यैस्सेव्यः स्मरारिः | 5 | 17 | 11 | —22 |
| 370 | स्तुत्यो लोके मुरारिः | 5 | 13 | 16 | —22 |
| 380 | समाधिज्ञः शंकरः | 5 | 9 | 57 | —21 |
| 390 | तीव्रसेनः शंकरः | 5 | 7 | 26 | —21 |
| 400 | तपिताऽनिशं सूर्यः | 5 | 6 | 16 | —17 (निवृत्तिः) |
| 410 | सूर्यार्चनं मङ्गल्यम् | 5 | 6 | 17 | —13 |
| 420 | हरसूनुः शरण्यः | 5 | 7 | 28 | —12 |
| 430 | गर्वधनो मदनः | 5 | 9 | 43 | — 8 |
| 440 | कामः प्रियामथनः | 5 | 12 | 51 | — 7 |

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XIII. 210. C वन्द्यो 250. A B C D ज्ञान for नूनं
270. D अम्बुधनो मेनकः 285. E कामप्रियः
315. A B C D शूलिः. A B गिरिशी A C D जायी
340. D चापो वीरेण सेव्यः 340. A B E गाम्निगिरिशोधिकम्
360. A B C D पुण्यः . A B D मुरारिः
400. C D तापिता 410. D माङ्गल्यम् ; E मङ्गलम्
440. A B C कामः प्रियो मदनः; D कामप्रियो

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| *Days* | *Vakya* | *r o ,* | *Saṁskāra-varṇa* |
|---|---|---|---|
| 450 | श्रीवृत्तं पद्मवनम् | 5 16 42 | — 4 |
| 465 | धीगो गुरुर्मुरघ्नः | 5 23 39 | — 2 |
| 480 | लोलयाना तटिनी | 6 1 33 | + 1 |
| 495 | धरा नृपतिलग्ना | 6 10 29 | + 3 |
| 510 | स्त्री नूनं रन्तुमनाः | 6 20 2 | + 5 |
| 530 | अबला नाथार्थिनी | 7 3 30 | + 7 |
| 550 | शिवः सेव्यसः ज्ञनैः | 7 17 45 | + 8 |
| 570 | युवस्त्री निजाधीना | 8 2 41 | + 9 |
| 600 | क्षोणी वीरार्हधना | 8 24 56 | + 9 |
| 630 | चण्डाः सायुधजनाः | 9 17 36 | + 8 |
| 660 | हरिर्नियनं यदूनाम् | 10 10 28 | + 8 |
| 700 | लङ्काकृष्टा कपिसेना | 11 11 13 | + 7 (अस्तम्) |
| 740 | हीना पापाङ्गना | 0 11 8 | + 3 |
| 780 | योगधनः पुण्यज्ञः | 1 9 31 | — 1 |

( † वाक्यं 38. 'गोपः' (13) कुजस्य )

## परिवृत्तिः XIV

| | | | |
|---|---|---|---|
| 40 | योगी तनुक्रमज्ञः | 2 6 31 | — 5 |
| 80 | द(?सो)माद्योऽनङ्गहीनः | 3 1 58(?7) | — 8 (उदयः) |
| 120 | दानार्थी रोगासन्नः | 3 27 8 | — 7 |
| 150 | निस्स्वः शोकावसन्नः | 4 15 40 | — 7 |
| 180 | बालालग्नो मदनः | 5 3 33 | — 8 |
| 210 | धीगो नरः शब्दज्ञः | 5 20 39 | — 8 |
| 230 | तारिकाऽनन्ततनुः | 6 1 26 | — 6 |

XIII. 465. A B मुरज्ञः 600. C वरार्हधना
740. A B भिन्ना for हीना 780. E योगाधीनः
† D adds: पश्चादस्तं कुजः। त्रयोदशपरिवृत्ति-

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| Days | Vākya | r | o | , | Saṁskāra-varṇa |
|---|---|---|---|---|---|
| 250 | पावकः पूततनुः | 6 | 11 | 41 | — 6 |
| 270 | विष्णुनाक्रान्ताऽवनिः | 6 | 20 | 54 | — 4 |
| 285 | बाणः स्तोत्रतत्त्वज्ञः | 6 | 26 | 53 | — 4 |
| 300 | श्रवः स्यान्नाथगानम् | 7 | 1 | 42 | — 3 |
| 315 | उमा वनस्थायिनी | 7 | 4 | 50 | + 1 |
| 330 | लघु मानसं मुनेः | 7 | 5 | 43 | + 5 (वक्रम्) |
| 340 | संभावना सुतानाम् | 7 | 4 | 47 | + 6 |
| 350 | कलौ राज्ञां सैनिकाः | 7 | 2 | 31 | +10 |
| 360 | गोत्रोद्धरा ताटका | 6 | 29 | 23 | +11 |
| 370 | तीक्ष्णः शरचापाढ्याः | 6 | 25 | 56 | +11 |
| 380 | गोपालाः प्रीतशष्पाः | 6 | 23 | 13 | +15 |
| 390 | विष्णुः परतत्त्वं स्यात् | 6 | 21 | 54 | +14 |
| 400 | कामुकी रतिमान्या | 6 | 21 | 51 | +15 (निवृत्तिः) |
| 410 | सन्ध्याम्बरतलाढ्या | 6 | 23 | 17 | +13 |
| 420 | धीवशा रक्ता प्रिया | 6 | 25 | 49 | +12 |
| 430 | धार्या धीरैः क्षुरिकाः | 6 | 29 | 19 | +12 |
| 440 | गर्वोऽङ्गनासु प्रीत्यै | 7 | 3 | 43 | +12 |
| 450 | धीगर्दनं सुरायाः | 7 | 8 | 39 | +12 |
| 465 | लीनार्थाः कथाः श्लाघ्याः | 7 | 17 | 3 | +13 |
| 480 | नृपस्तरसा श्रेयान् | 7 | 26 | 10 | +12 |
| 495 | ईशो मानार्हः श्रेयान् | 8 | 5 | 50 | +12 |
| 510 | उमा मान्या दयया | 8 | 15 | 50 | +11 |

XIV. 300. A B C D श्रवस्य नाथगानम्
350. A वरा and B खला for कलौ. E सुनेयाः for सैनिकाः
370. E शराः 380. A B D राज्याः for शष्पाः
400. A B C D कामुका 420. A B C D रक्ताः प्रियाः
450. A B धीगादानं ; D धीगदानं ; E धिगनङ्गं



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| *Days* | *Vākya* | *r* | *o* | *,* | *Saṁskāra-varṇa* |
|---|---|---|---|---|---|
| 530 | रामेऽधीरा जानकी | 8 | 29 | 52 | +10 |
| 550 | जीर्णा लोकेद्धधनाः | 9 | 13 | 58 | + 9 |
| 570 | गावो हरीद्धधनाः | 9 | 28 | 43 | + 9 |
| 600 | बभौ नारी नयाधीना | 10 | 20 | 43 | + 9 |
| 630 | कृष्णे रौक्ष्यकृत्पूतना | 11 | 12 | 51 | + 6 |
| 660 | फलं भावना | 0 | 4 | 32 | + 4 |
| 700 | दिव्यप्राज्ञोऽकम्पनः | 1 | 2 | 18 | — 1 ( अस्तम् ) |
| 740 | सङ्घे हरः कामघ्नः | 1 | 28 | 47 | — 5 |
| 780 | खड्गभीरुस्त्रासनः | 2 | 24 | 32 | — 7 |

( ४ वाक्यं 38. 'भाग्यं' (14) ५ कुजस्य )

परिवृत्तिः XV

| | | | | | |
|---|---|---|---|---|---|
| 40 | स्तनो नारीलसनः | 3 | 20 | 7 | — 7 |
| 80 | बलिर्मायावसन्नः | 4 | 15 | 33 | — 7 (उदयः) |
| 120 | गुरुर्नम्यशासनः | 5 | 10 | 27 | — 7 |
| 150 | गोविन्दः श्रीमत्तनुः | 5 | 28 | 43 | — 6 |
| 180 | बाणान्तकस्तत्त्वज्ञः | 6 | 16 | 53 | — 4 |
| 210 | स्तेनोऽशनसंपन्नः | 7 | 5 | 6 | — 1 |

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XIV. 530. A रमे ; C रामधरा ; D रामो
550. E जीर्णो लोको. C E धुन्धुना
570. B vakya left out. 700. E प्रज्ञो
740. A B D सङ्ग ; C सङ्घ. C हर्त्रा for हरः
708. E खड्गो भीरुत्रासनः
४ D adds पश्चादस्तं कुजः । चतुर्दशपरिवृत्ति- ५ E वीर्यं for भाग्यं
XV. 40. स्तनं नारीलासनम् ; C adds here: 60. प्रागुदयं कुजः
80. A B C सन. ; D सानः 210. D स्तनाशनः ; A gap for शन

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| Days | Vakya | r | o | , | Saṁskāra-varṇa |
|---|---|---|---|---|---|
| 230 | श्रीः स्यात्सत्या सपत्नी | 7 | 17 | 12 | + 1 |
| 250 | गानधीराः सामज्ञाः | 7 | 29 | 3 | + 5 |
| 270 | बाला नन्द्या देहिनाम् | 8 | 10 | 33 | + 8 |
| 285 | जीवो जीर्यो जरया | 8 | 18 | 48 | +12 |
| 300 | मायाचारा दैतेयाः | 8 | 26 | 15 | +16 |
| 315 | वृष्णीन्द्रा निधिदायाः | 9 | 2 | 54 | +18 |
| 330 | नानाधना धरित्री | 9 | 9 | 0 | +22 |
| 340 | रुरुघ्नी पुळिन्दघ्नी | 9 | 10 | 22 | +28 |
| 350 | मल्लेड्यो युद्धरागी | 9 | 11 | 35 | +32 (वक्रः) |
| 360 | खलेड्या काळचण्डी | 9 | 11 | 32 | +36 |
| 370 | नृपा नियुद्धधीगाः | 9 | 10 | 10 | +39 |
| 380 | धवस्सन्नद्धो युवा | 9 | 7 | 49 | +41 |
| 390 | घनाशा निधिपूर्वा | 9 | 5 | 9 | +41 |
| 400 | कपालिस्निग्धो वाली | 9 | 3 | 11 | +34 |
| 410 | नरेन्द्रा स्निग्धनागाः | 9 | 2 | 20 | +30 (निवृत्तिः) |
| 420 | दाशेन्द्रा निधिचोराः | 9 | 2 | 58 | +26 |
| 430 | धवेऽभूत् स्निग्धा वरा | 9 | 4 | 49 | +24 |
| 440 | अङ्गः सेनाधिकारी | 9 | 7 | 30 | +21 |
| 450 | भूपाः स्युर्युद्धधृष्टाः | 9 | 11 | 14 | +19 |
| 465 | देशेच्छा युद्धसाध्या | 9 | 17 | 58 | +17 |
| 480 | होमांशाः श्राद्धमयाः | 9 | 25 | 58 | +15 |

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XV. 285. C जवो 315 D E वृष्णीन्द्रो. E विधि. D दाया ; E दायी
330. A B D नानादाना ; B ध cor. to द ; E नानौदना
360. C काली 380. C धन्वी स 400. A C D कपाल
410. A B D स्निग्धा धरा
430. C ये भूविज्ञा for धवेऽभूत् स्नि; E धवभूस्निग्धोर्वेरा
440. A B C D अङ्कसेना 480. E हेमाशा. D E श्रद्धा. E मयी

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| *Days* | *Vakya* | *r o ,* | *Saṁskāra-varṇa* |
|---|---|---|---|
| 495 | सत्त्वघना नित्यं प्रियाः | 10 4 47 | +12 |
| 510 | हीनस्वाः कनकप्रियाः | 10 14 8 | +12 |
| 530 | नार्यस्साश नयनाढ्याः | 10 27 10 | +10 |
| 550 | क्षत्रनयकृष्टा सेना | 11 10 26 | + 7 |
| 570 | देवगिरिपूज्या सेना | 11 23 48 | + 5 |
| 600 | रघुः श्लाघ्यो यज्ञे | 0 13 42 | + 1 |
| 630 | सानुलग्नः पुरघ्नः | 1 3 7 | — 2 |
| 660 | मुनिश्रेष्ठः पूतान्नः | 1 22 5 | — 6 |
| 700 | वायसः पुरासन्नः | 2 17 14 | — 7 (अस्तम्) |
| 740 | धरेन्द्रः कुलसूनुः | 3 12 29 | — 7 |
| 780 | धीनन्दनो भूसूनुः | 4 8 9 | — 7 |

(⊕ वाक्यं 38 ' मान्यं ' (15) कुजस्य)

आद्यन्तवाक्यं कुजस्य 'अरथेशः' (570)

इति कुजस्य महावाक्यं सम्पूर्णम्

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XV. 495. A B D सेवापन्ना. A B C D नित्य-
510. A B C D हीनस्वा कनकप्रिया
600. A B D E रविः 660. C श्रेष्ठाः कृतिनः
⊕ D adds पश्चादस्तं कुजः । पञ्चदशपरिवृत्ति-

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# बुधस्य महावाक्यानि

## परिवृत्तिः I

| Days | Vakya | r | o | , | Saṁskara-varṇa |
|---|---|---|---|---|---|
| 8 | मणिः श्लाघ्यः स्थूलः | 7 | 13 | 55 | — 3 |
| 16 | भूपः सरसाङ्गः | 7 | 27 | 14 | — 3 (उदयः) |
| 24 | धराधीनो हरिः | 8 | 9 | 29 | — 2 |
| 30 | योगिसेव्यो हरिः | 8 | 17 | 31 | — 2 |
| 36 | हेमाम्बरो हरिः | 8 | 23 | 58 | — 2 |
| 40 | मुनिः सत्रादरः | 8 | 27 | 5 | — 2 |
| 43 | भूरिदो राजेन्द्रः | 8 | 28 | 24 | — 2 |
| 46 | ज्ञानधरो हरिः | 8 | 29 | 0 | — 2 (वक्रः) |
| 49 | लीलादरो हरिः | 8 | 28 | 33 | — 2 |
| 50 | | | | | (अस्तम्) |
| 52 | शशी तारादरः | 8 | 26 | 55 | — 2 |
| 55 | अश्वो वीरादरः | 8 | 24 | 40 | — 2 |
| 58 | सत्त्वाढ्यो राजेन्द्रः | 8 | 21 | 47 | — 2 |
| 61 | चापधृष्टो हरिः | 8 | 19 | 16 | — 2 |
| 64 | सरथः कुञ्जरः | 8 | 17 | 27 | — 2 |
| 66 | | | | | (उदयः) |
| 67 | देवस्तुत्यो हरिः | 8 | 16 | 48 | — 2 |
| 70 | मुनिः सेव्यजपः | 8 | 17 | 5 | — 1 (निवृत्तिः) |
| 73 | इन्द्रो जन्येऽजय्यः | 8 | 18 | 20 | — 1 |
| 76 | रुद्रो नीरजस्कः | 8 | 20 | 22 | — 1 |

I. 16. After this D adds: पश्चादुदयं बुधः।
46. D धीरो 49. After this D adds: 50 पश्चादस्तं बुधः।
55. C अश्ववीरो हरिः 58. After this D adds प्रागुदयं बुधः।
61. C E जैन for हरिः 64. D सुरसः ; E सुरस्थः
70. C जयः for जपः 76. D जयः for जस्कः

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| Days | Vākya | r o , | Saṁskāra-varṇa |
|---|---|---|---|
| 80 | मुनिर्विरजपः | 8 24 5 | — 1 |
| 86 | शरण्यो निधिपः | 9 1 25 | — 1 |
| 92 | नाना नृपधनम् | 9 10 0 | — 0 |
| 100 | स्तेनो गुरुधनम् | 9 23 6 | — 0 (अस्तम्) |
| 108 | भूपः सेनानयनः | 10 7 14 | — 0 |
| 116 | गुणवरा नायिका | 10 21 53 | + 1 |

( ४ वाक्यं 24. *'यज्ञ' (1) बुधस्य )

परिवृत्तिः II

| Days | Vākya | r o , | Saṁskāra-varṇa |
|---|---|---|---|
| 8 | गवां तनुः पयः स्यात् | 11 6 43 | + 1 |
| 16 | गर्भे नरैः पाल्या स्त्री | 11 20 43 | + 2 (उदयः) |
| 24 | अमला गौः | 0 3 50 | + 3 |
| 30 | वनप्रिया गौः | 0 12 4 | + 3 |
| 36 | अवधीत् कुम्भी | 0 19 40 | + 4 |
| 40 | तोयाङ्गी रेवा | 0 23 16 | + 4 |
| 43 | जनेशः श्रीमान् | 0 25 8 | + 5 |
| 46 | रत्ने चारुता | 0 26 2 | + 6 (वक्रः) |
| 49 | क्षीणा स्मरार्ता | 0 25 56 | + 6 |
| 50 | | | (अस्तम्) |
| 52 | सत्त्ववान् रथी | 0 24 47 | + 7 |
| 55 | श्रीर्मुरारिस्था | 0 22 52 | + 7 |
| 58 | होमधीर्याजी | 0 19 58 | + 8 |
| 61 | धैर्यं सम्पदे | 0 17 19 | + 8 |

I. 100. D adds प्रागस्तं बुधः। E घनः 108. A सेनानयः

४ D adds: प्रथमपरिवृत्ति- * D यज्ञः

II. 16. D गर्भनेत्रः ; A B C गर्भनारी पल्यस्त्री. D adds प्रागुदयं बुधः

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| Days | *Vākya* | *r* *o* , | *Saṁskāra-varṇa* |
|---|---|---|---|
| 64 | तरुणी यथा | 0 15 26 | + 7 |
| 66 | | | (उदयः) |
| 67 | लोलाभाः पार्थाः | 0 14 33 | + 7 |
| 70 | कृष्णवित् कृती | 0 14 51 | + 6 (निवृत्तिः) |
| 73 | विन्ना तपती | 0 16 4 | + 6 |
| 76 | अर्को दीपात्मा | 0 18 10 | + 5 |
| 80 | गाने स्त्री प्रौढा | 0 22 3 | + 4 |
| 86 | लीलेद्धा रम्भा | 0 29 33 | + 4 |
| 92 | धरार्जनं कालात् | 1 8 29 | + 3 |
| 100 | देवपरो योगी | 1 21 48 | + 3 (अस्तम्) |
| 108 | मुनितनुः श्रेष्ठा | 2 6 5 | + 2 |
| 116 | रत्नाकरः श्रेयान् | 2 21 2 | + 1 |

( वाक्यं 24. 'रत्नं' (2) बुधस्य )

## परिवृत्तिः III

| Days | Vākya | r o , | Saṁskāra-varṇa |
|---|---|---|---|
| 8 | वाग्मी मुनिर्लोके | 3 5 54 | + 1 |
| 16 | गाने नारी श्लाघ्या | 3 20 3 | + 1 (उदयः) |
| 24 | तानं गानध्वानौ | 4 3 6 | + 0 |
| 30 | देवकी पावनी | 4 11 48 | + 0 |
| 36 | रत्नाधिकं वनम् | 4 19 2 | — 0 |
| 40 | स्तवो रौद्रघनः | 4 22 46 | — 0 |
| 43 | वृष्णिवीरो वन्द्यः | 4 24 54 | — 1 |
| 46 | धर्मशूरो भूपः | 4 25 59 | — 1 |
| 49 | जनैश्चोरो वध्यः | 4 26 8 | — 1 ( वक्रः ) |
| 50 | | | ( अस्तम् ) |
| 52 | दर्पणं प्रभाढ्यम् | 4 25 18 | — 1 |

II. 64. A C D पथा ; E प्रथा 67. A B लोकेशा ; D लोलेजाः
70. A B D कृष्णाश ; 73. A B D तपतिः

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| Days | Vākya | r | o | , | Saṁskāra-varṇa |
|---|---|---|---|---|---|
| 55 | हरिगात्रं वन्द्यम् | 4 | 23 | 28 | — 1 |
| 58 | गुणी नरो वन्द्यः | 4 | 20 | 53 | — 1 |
| 61 | सेनाजयी भूपः | 4 | 18 | 7 | — 1 |
| 64 | सोमाशी पावकः | 4 | 15 | 57 | — 1 |
| 66 | | | | | (उदयः) |
| 67 | सूरिर्भव्यविद्यः | 4 | 14 | 27 | — 1 |
| 70 | रत्नं भूपभोग्यम् | 4 | 14 | 2 | — 1 (निवृत्तिः) |
| 73 | गवां भूत्यै वृष्टिः | 4 | 14 | 43 | — 1 |
| 76 | सुकृती पावकः | 4 | 16 | 17 | — 1 |
| 80 | हरोऽधिकवीर्यः | 4 | 19 | 28 | — 1 |
| 86 | सेनाचारी भूपः | 4 | 26 | 7 | — 1 |
| 92 | दयाघनः शौरिः | 5 | 4 | 12 | — 2 |
| 100 | गोवृषः कामारिः | 5 | 16 | 43 | — 2 (अस्तम्) |
| 108 | पुण्यो ज्ञानतुङ्गः | 6 | 0 | 11 | — 3 |
| 116 | सर्पो वध्यश्चण्डः | 6 | 14 | 17 | — 3 |

( Δवाक्यं 24. 'गान' (3) बुधस्य )

## परिवृत्तिः IV

| Days | Vākya | r | o | , | Saṁskāra-varṇa |
|---|---|---|---|---|---|
| 8 | वेद्यं हरितत्त्वम् | 6 | 28 | 14 | — 4 |
| 16 | दारुकापथेऽश्वः | 7 | 11 | 28 | — 4 (उदयः) |
| 24 | अम्बु गिरिसङ्गि | 7 | 23 | 30 | — 3 |
| 30 | परं पानं जलम् | 8 | 1 | 21 | — 3 |
| 36 | भवसन्नं जगत् | 8 | 7 | 44 | — 3 |

III. 73. A B गवा भोज्या वृष्टिः 76. C सुकृतं
92. A B दाय for दया 100. D adds प्रागस्तं बुधः
Δ adds तृतीयपरिवृत्ति-

IV. 16. A B दारुकः; E दारुक- . A B पथश्व ; C .पथोश्वः ; D पथेऽश्वम्
D adds प्रागुदयं बुधः . 30. A B D E पर-

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| Days | Vakya | r | o | ' | Samskāra-varṇa | |
|---|---|---|---|---|---|---|
| 40 | कुम्भो नित्यजलः | 8 | 10 | 41 | — 3 | |
| 43 | देवपाल्यं जगत् | 8 | 11 | 48 | — 3 | |
| 46 | शराश्रयो जवः | 8 | 12 | 25 | — 4 | (वक्रः) |
| 49 | रणेड्यो यादवः | 8 | 11 | 52 | — 4 | |
| 50 | | | | | | (अस्तम्) |
| 52 | इन्द्रो नष्टजम्भः | 8 | 10 | 20 | — 4 | |
| 55 | बाणासनं दृढम् | 8 | 7 | 53 | — 4 | |
| 58 | तोये मीनजवः | 8 | 5 | 16 | — 4 | |
| 61 | खलप्रज्ञो जम्भः | 8 | 2 | 32 | — 4 | |
| 64 | रामो ज्ञानदीर्धिः | 8 | 0 | 52 | — 4 | |
| 66 | | | | | | (उदयः) |
| 67 | पेयं ज्ञानजलम् | 8 | 0 | 11 | — 3 | (निवृत्तिः) |
| 70 | दारु नानादलम् | 8 | 0 | 28 | — 3 | |
| 73 | पावकीनं जलम् | 8 | 1 | 41 | — 3 | |
| 76 | शिवो गानादरः | 8 | 3 | 45 | — 2 | |
| 80 | रोगी सन्नाहारः | 8 | 7 | 32 | — 2 | |
| 86 | जीवो विद्यादर्पः | 8 | 41 | 48 | — 1 | |
| 92 | शंखगौरो हयः | 8 | 23 | 25 | — 1 | |
| 100 | विरक्तो निर्धनः | 9 | 6 | 24 | — 0 | (अस्तम्) |
| 108 | हरिर्निद्राधीनः | 9 | 20 | 28 | — 0 | |
| 116 | आढ्योऽशननिष्पन्नः | 10 | 5 | 10 | — 0 | |

( ७ वाक्यं 24. 'भानुः' (4) बुधस्य )

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IV. 50. D adds पश्चादस्तं बुधः 58. D adds प्रागुदयं बुधः
61. A B C प्राज्ञो. C दम्भः
64. E रामो ननाहवः 67. C D E नाना for ज्ञान
73. C E पावको निर्जलम् 80. A B D योगिसन्नो. A हरिः ; B हरः
100. D adds प्रागस्तं बुधः ७ D adds चतुर्थपरिवृत्ति-



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## परिवृत्तिः V

| *Days* | *Vākya* | *r* | *o* | *,* | *Saṁskāra-varṇa* | |
|---|---|---|---|---|---|---|
| 8 | शोभाधिका नायिका | 10 | 19 | 45 | + 1 | |
| 16 | दण्डलूताः कपटाः | 11 | 3 | 38 | + 1 | (उदयः) |
| 24 | फेनतोयाढ्या पम्पा | 11 | 16 | 2 | + 1 | |
| 30 | दैववित्प्रियकारी | 11 | 24 | 48 | + 2 | |
| 36 | धीगो योगी | 0 | 1 | 39 | + 3 | |
| 40 | क्षीणो वाली | 0 | 4 | 56 | + 3 | |
| 43 | सखी तन्वी | 0 | 6 | 27 | + 4 | |
| 46 | त्याज्या सेवा | 0 | 7 | 11 | + 4 | (वक्रः) |
| 49 | कृष्णे क्षोणिः | 0 | 6 | 51 | + 5 | |
| 50 | | | | | | (अस्तम्) |
| 52 | हरिः शमी | 0 | 5 | 28 | + 5 | |
| 55 | जना गताः | 0 | 3 | 8 | + 6 | |
| 58 | गौ रक्ता | 0 | 0 | 23 | + 6 | |
| 61 | सत्त्वस्थाः प्रियकृष्णाः | 11 | 27 | 47 | + 5 | |
| 64 | ज्ञानं तारकं कृष्णे | 11 | 26 | 0 | + 5 | |
| 66 | | | | | | (उदयः) |
| 67 | खलो मूर्खः कोपात्मा | 11 | 25 | 32 | + 5 | (निवृत्तिः) |
| 70 | धीमान् शरण्यो यमी | 11 | 25 | 59 | + 5 | |
| 73 | लोके सूरिः कृपावान् | 11 | 27 | 13 | + 4 | |
| 76 | मालाधारी कृपावान् | 11 | 29 | 35 | + 4 | |
| 80 | युवा गर्वी | 0 | 3 | 41 | + 4 | |

V. 16. C दण्डा. D adds पश्चादुदयं बुधः  24. A B D ढ्याः पापाः E om. the vākya.  46. D adds पश्चादस्तं बुधः  61. D adds प्रागुदयं बुधः  64. A ज्ञानान्तरा कं  70. A B D धीरः for धीमान्.  76. E शूलधरः for मालाधारी

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| Days | Vakya | r o , | Saṁskāra-varṇa |
|---|---|---|---|
| 86 | मूर्खः कोपवान् | 0 11 25 | + 4 |
| 92 | शालीना रम्भा | 0 20 35 | + 4 |
| 100 | पुण्यघनो यज्वा | 1 4 11 | + 4 (अस्तम्) |
| 108 | चन्द्रोदयः काले | 1 18 26 | + 3 |
| 116 | ईशाङ्गना श्रेष्ठा | 2 3 50 | + 2 |

( १ वाक्यं 24. 'मनुः' ४ (5) बुधस्य)

परिवृत्तिः VI

| | | | |
|---|---|---|---|
| 8 | प्रमदा पुरन्ध्री | 2 18 52 | + 2 |
| 16 | मानाङ्गना श्लाघ्या | 3 3 5 | + 1 (उदयः) |
| 24 | लग्नतोया लङ्का | 3 16 3 | + 1 |
| 30 | देवा वरश्लाघ्याः | 3 24 48 | + 1 |
| 36 | नाना रत्नं भूपे | 4 2 0 | + 1 |
| 40 | अवशो नाविघ्नः | 4 5 40 | — 0 |
| 43 | शूली सन्नावनिः | 4 7 35 | — 0 |
| 46 | कोविदो नोद्विग्नः | 4 8 41 | — 0 |
| 49 | देवोदनावनिः | 4 8 48 | — 0 (वक्रः) |
| 50 | | | (अस्तम्) |
| 52 | कूर्मासीनाऽवनिः | 4 7 51 | — 0 |
| 55 | क्षामेऽशनं भग्नम् | 4 5 56 | — 0 |
| 58 | हयलग्नो भानुः | 4 33 18 | — 0 |

V. 100. D adds प्रागस्तं बुधः 108, A B तूर्णं जपकराः ; C D चन्द्रोदयकाले १ D adds पञ्चमपरिवृत्ति– ४ C E मुनि

VI. 8. A B D पुरस्त्री 16. C मीना; D E मेना. D adds पश्चादुदयंबुधः
30. C D E देवी. C E वीर 40. E विघ्नः
46. A B नाविघ्नः ; C नोविन्नः ; D नाद्विग्नः 49. D adds:
50. D adds पश्चादस्तं बुधः 58. D adds प्रागुदयं बुधः

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| Days | Vākya | r o , | Saṁskāra-varṇa |
|---|---|---|---|
| 61 | फुल्लं नूनं वनम् | 4 0 32 | — 0 |
| 64 | दरोदरो लीनः | 3 28 28 | — 0 |
| 66 | | | (उदयः) |
| 67 | तानसारं गानम् | 3 27 6 | — 0 |
| 70 | शशश्चन्द्रलग्नः | 3 26 55 | — 0 (निवृत्तिः) |
| 73 | अम्भः सरोलग्नम् | 3 27 40 | — 0 |
| 76 | धैर्यं धीरलग्नम् | 3 29 19 | — 0 |
| 80 | रघू राज्ञां वर्यः | 4 2 42 | — 1 |
| 86 | योगो धनं भव्यः | 4 9 31 | — 1 |
| 92 | देवः सूर्यो वन्द्यः | 4 17 48 | — 1 |
| 100 | शौरिर्ज्ञानमयः | 5 0 25 | — 1 ( अस्तम् ) |
| 108 | भग्नवीर्यो मूर्खः | 5 14 4 | — 2 |
| 116 | स्मरहरः शूरः | 5 28 25 | — 2 |

( ⊕वाक्यं 24. 'तनुः' (6) बुधस्य )

## परिवृत्तिः VII

| Days | Vākya | r o , | Saṁskāra-varṇa |
|---|---|---|---|
| 8 | पवित्रः पतङ्गः | 6 12 41 | — 3 |
| 16 | नृपतिः प्रीताश्वः | 6 26 10 | — 4 (उदयः) |
| 24 | जम्भस्सन्नसत्त्वः | 7 7 48 | — 4 |
| 30 | जले मत्स्यसंघः | 7 15 38 | — 4 |
| 36 | अंशुकरः सोमः | 7 21 50 | — 5 |

VI. 70. A B D शौरि for शश 76. A B धैर्यधीरं लग्नम्
80. C E वन्द्यः 86. E यागो 92. C जयो for सूर्यो
100. D adds प्रागस्तं बुधः ⊕ D adds षष्ठपरिवृत्ति-
VII. 8. D त्रं पतङ्गम् 16. D adds पश्चादुदयं बुधः
24. C D देवस्थानं सत्त्वम् 30. A B D सर्वः for संघः
36. C E ईशपरः for अंशुकरः

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| Days | Vakya | r | o | , | Samskara-varna |
|---|---|---|---|---|---|
| 40 | रघुर्वज्रिसमः | 7 | 24 | 42 | — 5 |
| 43 | तूणी शरसद्म | 7 | 25 | 56 | — 5 |
| 46 | पुत्रश्चन्द्रसमः | 7 | 26 | 21 | — 5 ( वक्रः ) |
| 49 | रावणो रथीशः | 7 | 25 | 42 | — 5 |
| 50 | | | | | (अस्तम् ) |
| 52 | दानवः प्रशितः | 7 | 24 | 8 | — 6 |
| 55 | युवा स्यात्स्त्रीसक्तः | 7 | 21 | 41 | — 6 |
| 58 | कामी जायासक्तः | 7 | 18 | 51 | — 6 |
| 61 | अभ्रं तोयसूतिः | 7 | 16 | 20 | — 6 |
| 64 | नवो वन्द्यः सोमः | 7 | 14 | 40 | — 5 |
| 66 | | | | | (उदयः) |
| 67 | हिमालयः सोमः | 7 | 13. | 58 | — 5 (निवृत्तिः) |
| 70 | वैद्यो वीर्यसद्म | 7 | 14 | 14 | — 5 |
| 73 | धरेशः पर्थिवः | 7 | 15 | 29 | — 4 |
| 76 | धीरे स्थैर्यसङ्गः | 7 | 17 | 29 | — 3 |
| 80 | प्रीत्यै पुत्रसङ्गः | 7 | 21 | 12 | — 3 |
| 86 | शस्त्रं हरेः स्थिरम् | 7 | 28 | 25 | — 2 |
| 92 | ज्ञानस्थानं हरिः | 8 | 7 | 0 | — 2 |
| 100 | गणाधिपे जयः | 8 | 19 | 53 | — 1 (अस्तम्) |
| 108 | रामलब्धं धैर्यम् | 9 | 3 | 52 | — 1 |
| 116 | अङ्गदो युद्धज्ञः | 9 | 18 | 30 | — 0 |

( ♂ वाक्यं 24. 'सेना' (7) बुधस्य)

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VII. 40. C रणे for रघुः
49. After this, D adds; 50. प्रागस्तं बुधः
52. B vākya left out. 55. C D E पावकः प्रथितः
58. D adds पश्चादुदयं बुधः 70. C वीर्यें A B D समः
73. D धनेशः 76. C धीरः स्थैर्य 100. C D गुणाधिके; E धिपो जय्यः D adds प्रागस्तं बुधः ♂ D adds सप्तमपरिवृत्ति-

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## परिवृत्तिः VIII

| *Days* | *Vākya* | *r o ,* | *Saṁskāra-varṇa* | |
|---|---|---|---|---|
| 8 | समरो नानायत्नः | 10 2 57 | — 0 | |
| 16 | कुम्भस्तोये निष्पन्नः | 10 16 41 | — 0 | (उदयः) |
| 24 | शाल्यै धरा निष्पाद्या | 10 26 15 | + 1 | |
| 30 | चाराः सुनृपैः पाल्याः | 11 7 26 | + 1 | |
| 36 | जीर्णा लङ्का कपीन्द्रैः | 11 13 58 | + 2 | |
| 40 | प्राज्ञः सेव्यः कपाली | 11 17 2 | + 3 | |
| 43 | गिरिजेड्यः कपाली | 11 18 23 | + 3 | |
| 46 | कामजित्पुण्ययोगी | 11 18 51 | + 3 | (वक्रः) |
| 49 | दनुजः पापयोगी | 11 18 8 | + 3 | |
| 50 | | | | (अस्तम्) |
| 52 | कलिताकल्पो युवा | 11 16 31 | + 4 | |
| 55 | यानं भूपस्य कुम्भी | 11 14 1 | + 4 | |
| 58 | वरो योग्यः कन्यावान् | 11 11 24 | + 4 | |
| 61 | सत्त्वहीनः कोपवान् | 11 8 47 | + 4 | |
| 64 | गोध्रासीनः कपाली | 11 7 23 | + 3 | |
| 66 | | | | (उदयः) |
| 67 | दिशति नित्यं त्यागी | 11 6 58 | + 3 | (निवृत्तिः) |
| 70 | जलार्थिनी कपिला | 11 7 38 | + 3 | |
| 73 | पयोधनाः कपिलाः | 11 9 11 | + 3 | |
| 76 | फुल्लपुष्पा पाटली | 11 11 32 | + 3 | |

VIII. 8. A gap for रो ना ; B C D समरे
16. D adds पश्चादुदयं बुधः
24. A B D शाल्ये; C शाल्या; E शाल्यो. D द्याः
30. A B वीरः. A कल्यः ; D कल्या; E कार्याः 40. E प्रज्ञा
49. D adds: 50. पश्चादस्तं बुधः 52. A B C D कल्यो
55. E घनं 58. A वरे; C D वर-. C काश्यावान् ; E कृपावान्
B vākya left out. 67. After this D adds:
68. प्रागुदयं बुधः 73. E धना कपिला

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| *Days* | *Vākya* | *r o ,* | *Saṁskāra-varṇa* |
|---|---|---|---|
| 80 | निर्वाणयोग्यो योगी | 11 15 40 | + 3 |
| 86 | अबला रक्ष्या काले | 11 23 30 | + 3 |
| 92 | युवा रागी | 0 2 41 | + 3 |
| 100 | अम्रं तटित्वान् | 0 16 20 | + 4 ( अस्तम् ) |
| 108 | सेना कनकाभा | 1 1 5 | + 4 |
| 116 | श्रेष्ठतया योगी | 1 16 22 | + 3 |

( ✝ वाक्यं 24. 'दानं' (8) बुधस्य )

## परिवृत्तिः IX

| | | | |
|---|---|---|---|
| 8 | धरोत्पन्नफला | 2 1 29 | + 3 |
| 16 | रमणीड्या रात्रौ | 2 15 52 | + 2 (उदयः) |
| 24 | दामोदरस्त्री श्रीः | 2 28 58 | + 2 |
| 30 | सोल्लासा नागराः | 3 7 37 | + 2 |
| 36 | शिवो वन्द्यो लोके | 3 14 45 | + 1 |
| 40 | रात्रौ दीपा लोके | 3 18 22 | + 1 |
| 43 | स्त्रियो नेत्रश्लाघ्याः | 3 20 12 | + 1 |
| 46 | धेनुपरा गोपाः | 3 21 9 | + 1 |
| 49 | दनुपुत्रा लङ्घ्याः | 3 21 8 | + 1 (वक्रः) |
| 50 | | | ( अस्तम् ) |
| 52 | मानिनी रागाढ्या | 3 20 5 | + 1 |

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VIII. 100. D adds: प्रागस्तं बुधः ✝ D adds: अष्टमपरिवृत्ति-

IX. 16. E स्याद् for ड्या. For रात्रौ, A B C read क्रूरा and D रात्रम्. D adds पश्चादुदयं बुधः 24. B gap for श्रीः 30. B नगराः ; C नगरी 36. C लोकैः 40. C D दीपालोकाः 43. A B त्रयो for स्त्रियो. C नम्रा for नेत्र 49. A पुत्ता बलाढ्याः C लप्याः. D adds: 50. पश्चादस्तं बुधः

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| Days | Vākya | r o , | Saṁskāra-varṇa |
|---|---|---|---|
| 55 | वनार्हः कलापी | 3 18 4 | + 1 |
| 58 | पत्रिणः कुलाये | 3 15 21 | + 1 |
| 61 | छागो रक्ष्यो गोपैः | 3 12 36 | + 1 |
| 64 | रम्भा नाकालया | 3 10 42 | + 1 |
| 60 | | | (उदयः) |
| 67 | यागधनाः श्लाघ्याः | 3 9 31 | + 1 |
| 70 | हरिधनं लोके | 3 9 28 | + 1 (निवृत्तिः) |
| 73 | गौरी नित्यलास्या | 3 10 23 | + 1 |
| 76 | श्रिया रम्या लङ्का | 3 12 12 | + 1 |
| 80 | रेवा मत्स्यलग्ना | 3 15 42 | + 0 |
| 86 | रम्भा श्रेष्ठाङ्गना | 3 22 42 | + 0 |
| 92 | स्तनयित्नुर्घनः | 4 1 6 | — 0 |
| 100 | विष्णुर्लोकवन्द्यः | 4 13 54 | — 1 ( अस्तम् ) |
| 108 | रविः सारो वन्द्यः | 4 27 42 | — 1 |
| 116 | मुनीन्द्रः कौशिकः | 5 12 5 | — 1 |

(*वाक्यं 24. 'धनं' (9) बुधस्य)

परिवृत्तिः X

| Days | Vākya | r o , | Saṁskāra-varṇa |
|---|---|---|---|
| 8 | रघुश्चन्द्रमुखः | 5 26 42 | — 2 |
| 16 | कर्णे धनुश्चण्डः | 6 9 51 | — 3 (उदयः) |

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IX. 55. A B D वनजा कलापाः 61. C छागा रक्ष्या
64. C नार्यो गोप्या for नाकालया 67. C. E योगाधीनाः
After this D adds प्रागुदयं बुधः 70. C धनी for धनं
73. E श्लाघ्या for लास्या 80. and 86. vākyas left out in B
100. A B लोक. D adds: प्रागस्तं बुधः
108. A B E प्राभस्थः प्रवर्ग्यः (E स्थं and ग्यम् )
* D adds नवमपरिवृत्ति-

X. 16. D adds पश्चादुदयं बुधः

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| Days | Vākya | r | o | , | Saṁskāra-varṇa | |
|---|---|---|---|---|---|---|
| 24 | वानरेन्द्रश्चलः | 6 | 22 | 4 | — 3 | |
| 30 | धृष्णु धरातत्त्वम् | 6 | 29 | 59 | — 4 | |
| 36 | वन्द्यतनुः सोमः | 7 | 6 | 14 | — 5 | |
| 40 | मानघनाः सन्तः | 7 | 9 | 5 | — 6 | |
| 43 | नारी नित्यसूतिः | 7 | 10 | 20 | — 6 | |
| 46 | अवनीड्यः सासिः | 7 | 10 | 40 | — 7 | (वक्रः) |
| 49 | गानी नटः सासिः | 7 | 10 | 3 | — 7 | |
| 50 | | | | | | ( अस्तम् ) |
| 52 | दंष्ट्राढ्यो नृसिंहः | 7 | 8 | 28 | — 8 | |
| 55 | अन्नं तेने सूदः | 7 | 6 | 0 | — 8 | |
| 58 | सानुलग्नस्सिंहः | 7 | 3 | 7 | — 8 | |
| 61 | पावनो नृसिंहः | 7 | 0 | 41 | — 8 | |
| 64 | समदो राक्षसः | 6 | 28 | 57 | — 7 | |
| 66 | | | | | | (उदयः) |
| 67 | पुण्या हरिस्तुतिः | 6 | 28 | 11 | — 6 | (निवृत्तिः) |
| 70 | सीरी हाराञ्चितः | 6 | 28 | 27 | — 6 | |
| 73 | दण्डधरस्तीक्ष्णः | 6 | 29 | 38 | — 5 | |
| 76 | गाङ्गेयो निस्समः | 7 | 1 | 33 | — 5 | |
| 80 | श्लाघ्यो मुनिसंघः | 7 | 5 | 13 | — 4 | |
| 86 | नेत्रं प्रियासङ्गि | 7 | 12 | 20 | — 3 | |
| 92 | धवो नारीसङ्गः | 7 | 20 | 49 | — 3 | |

X. 24. C चण्डः for चलः
43. A नित्यं 49. C गाननटः C D E सार्थः D adds: 50. पश्चादस्तं बुधः 64. A B D E मन्दो
67. D adds प्रागुदयं बुधः 70. For सीरी, A has पीन and D स्थिर. E न्वितः for ञ्चितः 73. A B D क्षणः for तीक्ष्णः
80. E मुनेः. A B सर्वः for संघः 92. A B सेवो; D सेव्यो



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| *Days* | *Vākya* | *r o ,* | *Saṁskāra-varṇa* |
|---|---|---|---|
| 100 | भोगिलग्नो हरिः | 8 3 34 | — 2 (अस्तम्) |
| 108 | हरिस्संपदाढ्यः | 8 17 28 | — 1 |
| 116 | हेमाढ्यो निधिपः | 9 1 58 | — 0 |

( ᳚ वाक्य 24. 'नित्यं' (10) बुधस्य )

परिवृत्तिः XI

| | | | |
|---|---|---|---|
| 8 | जपी तपोधनः | 9 16 18 | — 0 |
| 16 | रामो धराधीनः | 9 29 52 | — 0 (उदयः) |
| 24 | शङ्करः पिनाकज्ञः | 10 12 15 | — 0 |
| 30 | मध्यनम्रा नायिका | 10 20 15 | + 1 |
| 36 | वाली तारानुयायी | 10 26 34 | + 1 |
| 40 | श्रेष्ठाधरा नायिका | 10 29 22 | + 1 |
| 43 | फुल्लानना कन्यका | 11 0 32 | + 1 |
| 46 | शिवा नूनं कृपार्द्रा | 11 0 45 | + 2 |
| 49 | वीणाधरा नाकस्त्री | 10 29 54 | + 2 |
| 50 | | | (अस्तम्) |
| 52 | रत्नार्हा राज्ञः पुत्री | 10 28 2 | + 2 (वक्रः) |
| 55 | चन्द्रमुखी नाकस्त्री | 10 25 26 | + 2 |
| 58 | युवस्त्री रत्नकम्रा | 10 22 41 | + 2 |
| 61 | वरनारी नाकस्त्री | 10 20 24 | + 2 |
| 64 | धनेद्धा यज्ञपराः | 10 19 9 | + 2 |
| 66 | | | (उदयः) |
| 67 | कर्णोऽजय्यो नृपेन्द्रैः | 10 18 51 | + 2 (निवृत्तिः) |

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X. 100. D adds प्रागस्तं बुधः

XI. 16. D adds पश्चादुदयं बुधः

49. D adds पश्चादस्तं बुधः

64. After this D adds :

᳚ D adds दशमपरिवृत्ति-

36. B बा for वा

58. A B काम्रा; D करा; E नम्र

66. प्रागस्तं बुधः

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| Days | Vakya | r | o | , | Saṁskāra-varṇa |
|---|---|---|---|---|---|
| 70 | अश्वाधिपा नृपेन्द्राः | 10 | 19 | 40 | + 2 |
| 73 | रुद्रः पुराग्निकारी | 10 | 21 | 22 | + 2 |
| 76 | कमला रत्नाकरे | 10 | 23 | 51 | + 2 |
| 80 | नानाहारा नृपस्त्री | 10 | 28 | 0 | + 2 |
| 86 | क्षोणीशोऽनल्पकारी | 11 | 5 | 56 | + 2 |
| 92 | पानाशया पण्यस्त्री | 11 | 15 | 1 | + 2 |
| 100 | जलदाः प्रीत्यै काले | 11 | 28 | 38 | + 3 (अस्तम्) |
| 108 | गौरी श्लाघ्याङ्गी | 0 | 13 | 23 | + 3 |
| 116 | स्तवार्हा रम्भा | 0 | 28 | 46 | + 4 |

(⊕ वाक्यं 24. 'पुण्यं' (11) बुधस्य)

## परिवृत्तिः XII

| Days | Vakya | r | o | , | Saṁskāra-varṇa |
|---|---|---|---|---|---|
| 8 | वाणी श्लाघ्या कवेः | 1 | 13 | 54 | + 4 |
| 16 | पुरहरो योगी | 1 | 28 | 21 | + 3 (उदयः) |
| 24 | योगिपूज्यो रङ्गी | 2 | 11 | 31 | + 3 |
| 30 | पम्पा नीरश्रेष्ठा | 2 | 20 | 11 | + 2 |
| 36 | तोयसरित् श्रेष्ठा | 2 | 27 | 16 | + 2 |
| 40 | शुभानना गौरी | 3 | 0 | 45 | + 2 |
| 43 | लम्बोष्ठी नागस्त्री | 3 | 2 | 33 | + 2 |
| 46 | रुद्राङ्गना गौरी | 3 | 3 | 22 | + 2 (वक्रः) |
| 49 | उपला नगेन्द्रे | 3 | 3 | 10 | + 2 |

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XI. 76. D रत्नाकरा; E रत्नाढ्या स्त्री
86. A कारा
92. A B D E पुण्यस्त्री
100. D adds प्रागस्तं बुधः
⊕ D adds एकादशपरिवृत्ति-

XII. 16. D adds पश्चादुदयं बुधः
36. C E तोयं सरश्रेष्ठा (E श्रेष्ठे)
43. E गङ्गा फेनगौरी

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| Days | Vākya | r o , | Saṁskāra-varṇa |
|---|---|---|---|
| 50 | | | (अस्तम्) |
| 52 | रामा पानलोला | 3 1 52 | + 3 |
| 55 | वीणाधरो रागी | 2 29 54 | + 3 |
| 58 | गानसारो रङ्गी | 2 27 3 | + 3 |
| 61 | गोत्रा भूरिफला: | 2 24 23 | + 3 |
| 64 | चोरा रौद्रा: खला: | 2 22 26 | + 3 |
| 66 | | | (उदय:) |
| 67 | शीलपरा श्रेष्ठा | 2 21 35 | + 2 (निवृत्ति:) |
| 70 | शिवंकरा रुद्रा: | 2 21 45 | + 2 |
| 73 | गणेन्द्रा रुद्राद्रौ | 2 22 53 | + 2 |
| 76 | कृष्णो वीर: श्रिया | 2 24 51 | + 1 |
| 80 | हरेर्दारा रम्या: | 2 28 28 | + 1 |
| 86 | रघुर्मानी लोके | 3 5 42 | + 1 |
| 92 | धार्ष्ट्यं भूपलभ्यम् | 3 14 19 | — 0 |
| 100 | भाष्यं सूत्रलभ्यम् | 3 27 14 | — 0 (अस्तम्) |
| 108 | अकम्प्य: पावनि: | 4 11 10 | — 0 |
| 116 | तत्त्वं शास्त्रवेद्यम् | 4 25 46 | — 1 |

( △वाक्यं 24. 'प्रियो' ९ (12) बुधस्य )

परिवृत्ति: XIII

| Days | Vākya | r o , | Saṁskāra-varṇa |
|---|---|---|---|
| 8 | ज्ञाननित्य: शुक्र: | 5 10 0 | — 1 |
| 16 | नीलाम्बर: शुभ्र: | 5 23 30 | — 2 (उदय:) |

XII 55. A फगा.; B D एगा. A धर:; C धरा. For रागी, A has फली
61. C गोत्रभूरी 67. A B D कृष्णे वरश्रिया (D. कृष्णो; E वर: श्रिया:)
100. B om. the vākya. D adds प्रागस्तं बुध:
108. A B C पावन: ; D पावनी ;
△ D adds द्वादशपरिवृत्ति- ९ E प्रियं

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| Days | Vakya | r | o | . | Saṁskāra-varṇa | |
|---|---|---|---|---|---|---|
| 24 | सेना तनुक्षेत्रम् | 6 | 6 | 7 | — 2 | |
| 30 | सन्नाधः कुचेलः | 6 | 14 | 7 | — 3 | |
| 36 | झरीनीरोऽचलः | 6 | 20 | 29 | — 3 | |
| 40 | वरं गोरक्षणम् | 6 | 23 | 24 | — 5 | |
| 43 | राघवो रक्षतु | 6 | 24 | 42 | — 6 | |
| 46 | लङ्केशः श्रीचित्तः | 6 | 25 | 13 | — 6 | (वक्रः) |
| 49 | बलवान् राक्षसः | 6 | 24 | 33 | — 7 | |
| 50 | | | | | | (अस्तम्) |
| 52 | पन्नगो रोषस्थः | 6 | 23 | 1 | — 7 | |
| 55 | खड्गज्ञः प्रीतासिः | 6 | 20 | 32 | — 7 | |
| 58 | भूभृत्सत्कृतासिः | 6 | 17 | 44 | — 7 | |
| 61 | स्त्री कामात् पतीच्छुः | 6 | 15 | 12 | — 7 | |
| 64 | अबला पचति | 6 | 13 | 30 | — 6 | |
| 66 | | | | | | (उदयः) |
| 67 | प्रवीरः कृतान्तः | 6 | 12 | 42 | — 6 | (निवृत्तिः) |
| 70 | विष्णुः श्रियाञ्चितः | 6 | 12 | 54 | — 6 | |
| 73 | वेनो वीर्यतिग्मः | 6 | 14 | 4 | — 5 | |
| 76 | साममयः स्तोमः | 6 | 15 | 57 | — 5 | |
| 80 | बली धृष्टतमः | 6 | 19 | 33 | — 5 | |
| 86 | कुगतिरक्षवित् | 6 | 26 | 31 | — 4 | |
| 92 | रणवानसिभृत् | 7 | 4 | 52 | — 4 | |
| 100 | नागसर्पः स्थूलः | 7 | 17 | 30 | — 3 | (अस्तम्) |

XIII. 36. E झरि  40. A B वनं for वरं ; E om. the vākya; 46. A B E चितः  55. C रागज्ञः  61. A B C D स्त्रीकाम. 76. C D स्तोत्र and E सोम for साम

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| Days | Vākya | r o , | Saṁskāra-varṇa | |
|---|---|---|---|---|
| 108 | प्रिययज्ञो हरिः | 8 1 12 | — 2 | |
| 116 | शिबिर्मान्यदयः | 8 15 35 | — 1 | |

( ४ वाक्यं 24. 'लोके ७' (13) बुधस्य )

परिवृत्तिः XIV

| Days | Vākya | r o , | Saṁskāra-varṇa | |
|---|---|---|---|---|
| 8 | शिवो धीरोऽजय्यः | 8 29 45 | — 1 | |
| 16 | मान्यो लोके धृष्टः | 9 13 15 | — 1 | (उदयः) |
| 24 | चन्द्रो मारेन्धनः | 9 25 26 | — 0 | |
| 30 | शाकलो ज्ञानयोनिः | 10 3 15 | — 0 | |
| 36 | वारिधौ नानायानम् | 10 9 24 | — 0 | |
| 40 | होमः पयोनिष्पन्नः | 10 11 58 | — 0 | |
| 43 | सोमश्रीः पिनाकिनि | 10 12 57 | — 0 | |
| 46 | इनप्लुष्टं नयनम् | 10 13 0 | — 0 | (वक्रः) |
| 49 | सोमपायिनः पूज्याः | 10 11 57 | + 1 | |
| 50 | | | | (अस्तम्) |
| 52 | अग्निना यज्ञाः कार्याः | 10 10 0 | + 1 | |
| 55 | अरिसेना निष्कार्या | 10 7 20 | + 1 | |
| 58 | वेलावनिर्नीपाढ्या | 10 4 34 | + 1 | |
| 61 | बलिः प्राज्ञानुयायी | 10 2 33 | + 1 | |
| 64 | पुत्रिका नूनं पाल्या | 10 1 21 | + 1 | |

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XIII. ४ D adds द्वादशपरिवृत्ति- ७ D लोक and E गव्यं for लोको

XIV. 24. चन्द्रे 30. A B योगी 36. E वारिधिः. E यानः
43. A पिनाकी ; B C पिनाकिनः 55. C E हरि. C E निष्काढ्या
58. A B D नृपाढया 61. A B खल and E बालः for बलिः
B E प्र for प्रा 64. A B D पुत्रका

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| *Days* | *Vākya* | *r* | *o* | *,* | *Saṁskāra-varṇa* |
|---|---|---|---|---|---|
| 66 | | | | | (उदयः) |
| 67 | विद्याढ्या ज्ञानोत्कृष्टा | 10 | 1 | 14 | + 1 (निवृत्तिः) |
| 70 | सेना राज्ञा न त्याज्या | 10 | 2 | 7 | + 1 |
| 73 | वीणागानज्ञा पूज्या | 10 | 3 | 54 | + 1 |
| 76 | माद्री स्तनेनोत्कृष्टा | 10 | 6 | 25 | + 1 |
| 80 | युवनार्यो निष्काढ्याः | 10 | 10 | 41 | + 1 |
| 86 | वलहेड्यो नाकपैः | 10 | 18 | 34 | + 1 |
| 92 | रम्भा सुरैर्नित्येड्या | 10 | 27 | 42 | + 1 |
| 100 | यागकृत पुण्यकारी | 11 | 11 | 31 | + 2 (अस्तम्) |
| 108 | कामशत्रुः कपाली | 11 | 25 | 51 | + 3 |
| 116 | वनपोष्या गौः | 0 | 11 | 4 | + 3 |

( ८ वाक्यं 24. 'भाग्यं' (14) बुधस्य )

परिवृत्तिः XV

| | | | | | |
|---|---|---|---|---|---|
| 8 | अर्कः क्षीरवान् | 0 | 26 | 10 | + 4 |
| 16 | चन्द्रो नित्यं युवा | 1 | 10 | 26 | + 4 (उदयः) |
| 24 | शुभाम्बरो युवा | 1 | 23 | 45 | + 4 |
| 30 | वीरोऽरिनुत् खड्गी | 2 | 2 | 24 | + 3 |
| 36 | स्पराधीनो रागी | 2 | 9 | 25 | + 3 |
| 40 | देवरिपुः खड्गी | 2 | 12 | 48 | + 3 |

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XIV. 86. ABCD बली जयेन कपेः (C जयिना; D जयेनाकपे)
92. D नित्यं स्यात् 116. A B पोष्यो ८ D adds चतुर्दशपरिवृत्ति-
XV. 16. A B C E इन्द्रो (C इ cor. to च).

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| *Days* | *Vākya* | *r* | *o* | *,* | *Saṁskāra-varṇa.* |
|---|---|---|---|---|---|
| 43 | वराश्वाः कौरवाः | 2 | 14 | 24 | + 4 |
| 46 | स्तनमान्या रम्भा | 2 | 15 | 6 | + 4 (वक्रः) |
| 49 | जीवे विद्या रूढा | 2 | 14 | 48 | + 4 |
| 50 | | | | | (अस्तम्) |
| 52 | मरुगाः करभाः | 2 | 13 | 25 | + 4 |
| 55 | स्तनौ कन्यारूढौ | 2 | 11 | 6 | + 4 |
| 58 | तोयदा नीरस्वाः | 2 | 8 | 16 | + 4 |
| 61 | विवशो निद्रावान् | 2 | 5 | 44 | + 4 |
| 64 | लग्नावनीन्द्रे भूः | 2 | 4 | 3 | + 4 |
| 66 | | | | | (उदयः) |
| 67 | पुराङ्गना प्रौढा | 2 | 3 | 21 | + 4 |
| 70 | शैवाला नीरगाः | 2 | 3 | 45 | + 3 (निवृत्तिः) |
| 73 | स्त्रीनिमग्नो रागी | 2 | 5 | 2 | + 3 |
| 76 | मन्युस्थाने फले | 2 | 7 | 15 | + 3 |
| 80 | स्तनाढ्या पुरस्त्री | 2 | 11 | 6 | + 2 |
| 86 | रागी जायाप्रेयान् | 2 | 18 | 32 | + 1 |
| 92 | नारी सुखप्रिया | 2 | 27 | 20 | + 1 |
| 100 | शूरो नटो गाने | 3 | 10 | 25 | + 0 (अस्तम्) |
| 108 | अम्बा वराङ्गना | 3 | 24 | 30 | + 0 |
| 116 | ईड्या धनघनाः | 4 | 9 | 10 | + 0 |

( ९ वाक्यं 24. ७ 'शक्यं' (15) बुधस्य)

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XV. 49. AB जीवा विद्यारूढाः D रुन्दा 64. A B D लग्नवानिन्द्रे (D न्द्रो)
70. A B D नीरागाः 86. D प्रिया for प्रेयान्
९ D adds पञ्चदशपरिवृत्ति- ७ D मान्यं; E शुकः

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## परिवृत्तिः XVI

| Days | Vākya | r | o | , | Saṁskāra-varṇa | |
|---|---|---|---|---|---|---|
| 8 | दण्डी गिरां भव्यः | 4 | 23 | 38 | — 1 | |
| 16 | खरः सेनामुख्यः | 5 | 7 | 22 | — 1 | (उदयः) |
| 24 | ईशोऽधिकैर्मान्यः | 5 | 19 | 50 | — 1 | |
| 30 | तीक्ष्णः संखे शत्रुः | 5 | 27 | 56 | — 2 | |
| 36 | वरं वनिताङ्गम् | 6 | 4 | 24 | — 3 | |
| 40 | उग्रसेनश्चण्डः | 6 | 7 | 20 | — 3 | |
| 43 | गोविन्दो नीताश्वः | 6 | 8 | 43 | — 4 | |
| 46 | श्लाघ्यधीर्नीतिवित् | 6 | 9 | 13 | — 4 | (वक्रः) |
| 49 | गर्वात् जनक्षोभः | 6 | 8 | 43 | — 4 | |
| 50 | | | | | | (अस्तम्) |
| 52 | दनुसूनुस्तीक्ष्णः | 6 | 7 | 8 | — 5 | |
| 55 | कुम्भी वने तीक्ष्णः | 6 | 4 | 41 | — 5 | |
| 58 | कामी पानचित्तः | 6 | 1 | 51 | — 6 | |
| 61 | जायाधी रमणः | 5 | 29 | 18 | — 5 | |
| 64 | संगेप्सू रमणः | 5 | 27 | 37 | — 5 | |
| 66 | | | | | | (उदयः) |
| 67 | कामचारी शिशुः | 5 | 26 | 51 | — 5 | (निवृत्तिः) |
| 70 | मीनसान्द्रमम्भः | 5 | 27 | 5 | — 4 | |
| 73 | सर्पहारः शिवः | 5 | 28 | 17 | — 4 | |
| 76 | श्रेयो ज्ञानतत्त्वम् | 6 | 0 | 12 | — 4 | |
| 80 | कृष्णे लग्नस्तवः | 6 | 3 | 51 | — 4 | |
| 86 | बाणो निष्कृतिवित् | 6 | 10 | 53 | — 4 | |

XVI. 24. C धिको ; E धिक- 49. A B गर्वाजजन (A गर्वा) ; C गवी ; D गर्वे 61. A B D जयधी ; C जयाळी. E णम् for णः



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| Days | Vākya | r o , | Saṁskāra-varṇa |
|---|---|---|---|
| 92 | पयोधिः कान्तिभृत् | 6 19 11 | — 4 |
| 100 | युवा पानोत्सवः | 7 1 41 | — 4 (अस्तम्) |
| 108 | भक्ष्यो मेध्यश्छागः | 7 15 14 | — 3 |
| 116 | सरळो रसार्द्रः | 7 29 27 | — 2 |

( ꣵ वाक्यं 24. 'तोयं' (16) बुधस्य )

## परिवृत्तिः XVII

| | | | |
|---|---|---|---|
| 8 | आलोलः कुञ्जरः | 8 13 30 | — 2 |
| 16 | सेवितो राजन्यः | 8 26 47 | — 1 (उदयः) |
| 24 | साश्वो जनाधिपः | 9 8 47 | — 1 |
| 30 | दुःखी तापाधिकः | 9 16 28 | — 1 |
| 36 | पुरारिरधिकः | 9 22 21 | — 1 |
| 40 | अर्णवात् प्रळयः | 9 24 50 | — 1 |
| 43 | अश्वः शूरधनम् | 9 25 40 | — 0 (वक्रः) |
| 46 | रागी स्मराधीनः | 9 25 32 | — 0 |
| 49 | जयी वीरोऽधिकः | 9 24 18 | — 1 |
| 50 | | | (अस्तम्) |
| 52 | स्तुत्यं रुद्रधैर्यम् | 9 22 16 | — 1 |
| 55 | धीरो धैर्याधिकः | 9 19 29 | — 1 |
| 58 | जम्भश्चापाधिकः | 9 16 48 | — 1 |
| 61 | कृष्णो वीर्याधिकः | 9 14 51 | — 1 |
| 64 | कृष्णो गोप्यधीनः | 9 13 51 | — 0 (निवृत्तिः) |
| 66 | | | (उदयः) |

XVI. 92. A B C पीताम्भः for कान्तिभृत् ꣵ D adds षोडशपरिवृत्ति-

XVII. 40. A B अर्णव-; C D अर्णवः 49. D जयो वराधिकः
D adds: 50. पश्चादस्तं बुधः 52. E स्तव्यं स्मरधैर्यम्
58. E चापधुर्यः 64. E गोपाधीनः

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| Days | Vakya | r | o | , | Saṁskāra-varṇa |
|---|---|---|---|---|---|
| 67 | प्राज्ञो विद्याधीनः | 9 | 14 | 2 | — 0 |
| 70 | धवो भार्याधीनः | 9 | 14 | 49 | — 0 |
| 73 | कण्वस्तपोधनः | 9 | 16 | 41 | — 0 |
| 76 | विद्याधिकं धनम् | 9 | 19 | 14 | — 0 |
| 80 | वाली गिरिधनः | 9 | 23 | 34 | — 0 |
| 86 | अलभ्यो ज्ञानयज्ञः | 10 | 1 | 30 | — 0 |
| 92 | स्थूलनयना कन्या | 10 | 10 | 37 | + 1 |
| 100 | सेना वीरनृपाढ्या | 10 | 24 | 7 | + 1 ( अस्तम् ) |
| 108 | संगहीना कन्यास्त्री | 11 | 8 | 37 | + 1 |
| 116 | गर्भे गुरुकाया स्त्री | 11 | 23 | 43 | + 1 |

( ⊕वाक्यं 24. 'सत्यं' (17) बुधस्य )

## परिवृत्तिः XVIII

| | | | | | |
|---|---|---|---|---|---|
| 8 | बलो हली | 0 | 8 | 33 | + 3 |
| 16 | बलिरस्त्रवान् | 0 | 22 | 33 | + 4 (उदयः) |
| 24 | तन्वीमना युवा | 1 | 5 | 46 | + 4 |
| 30 | नरैर्वन्द्या पद्मा | 1 | 14 | 20 | + 5 |
| 36 | स्त्रियः पुत्रकामाः | 1 | 21 | 12 | + 5 |
| 40 | चन्द्रो भूरियक्ष्मा | 1 | 24 | 26 | + 5 |
| 43 | रुक्मिणी श्रीकृष्णे | 1 | 25 | 52 | + 5 |
| 46 | श्रेष्ठाचारा कुन्ती | 1 | 26 | 22 | + 6 (वक्रः) |
| 49 | शिवः शास्त्रकर्ता | 1 | 25 | 45 | + 6 |
| 50 | | | | | ( अस्तम् ) |

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XVII. 73. C अश्व for कण्व ⊕ D adds: सप्तदशपरिवृत्ति-

XVIII. 24. A B कविर्मानयुवा 40. C वीर for भूरि

49. C D जीव for शिव

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| *Days* | *Vākya* | *r o ,* | *Saṁskāra-varṇa* |
|---|---|---|---|
| 52 | लोके विप्रः कृती | 1 24 13 | + 6 |
| 55 | शुभाकाराः पार्थाः | 1 21 45 | + 7 |
| 58 | विष्णुर्जयी कंसे | 1 18 54 | + 7 |
| 61 | रोगस्तापकर्ता | 1 16 32 | + 7 |
| 64 | तनुमध्या कुन्ती | 1 15 6 | + 6 |
| 66 | | | (उदयः) |
| 67 | विश्ववन्द्या पद्मा | 1 14 44 | + 5 (निवृत्तिः) |
| 70 | विप्रो मान्यो यमी | 1 15 24 | + 5 |
| 73 | संमतः कृपावान् | 1 16 57 | + 4 |
| 76 | नारीधन्यो युवा | 1 19 20 | + 4 |
| 80 | मन्त्रो गुरुकुलात् | 1 23 25 | + 3 |
| 86 | आकल्पो नरेन्द्रे | 2 1 10 | + 2 |
| 92 | नृपद्मा पुरस्त्री | 2 10 10 | + 2 |
| 100 | चन्द्रगात्रं प्रीत्यै | 2 23 26 | + 1 ( अस्तम् ) |
| 108 | रघुसेनाऽलंघ्या | 3 7 42 | + 1 |
| 116 | जाया श्रेष्ठाङ्गना | 3 22 18 | + 0 |

( ↑ वाक्यं 24. 'जयो' (18) बुधस्य )

परिवृत्तिः XIX

| | | | |
|---|---|---|---|
| 8 | इनस्सन्नघनः | 4 7 0 | — 0 |
| 16 | जम्भनुच्छ्रीघनः | 4 20 48 | — 0 (उदयः) |
| 24 | उरगोऽग्निमयः | 5 3 20 | — 1 |

XVIII 76. A B C D नराधिको
80. D शास्त्र for मन्त्रो. D कुले 86. A B C D नरेन्द्रैः
92. C नृपाशा ; E नृपेन 108. C श्लाघ्या
↑ D adds: अष्टादशपरिवृत्ति-

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| Days | Vākya | r | o | , | Saṁskāra-varṇ |
|---|---|---|---|---|---|
| 30 | चन्द्रः कान्त्या मुख्यः | 5 | 11 | 26 | — 1 |
| 36 | शशी सूर्यमयः | 5 | 17 | 55 | — 1 |
| 40 | क्षीणनीरो मरुत् | 5 | 20 | 56 | — 2 |
| 43 | दिव्यश्रीरमरः | 5 | 22 | 18 | — 2 |
| 46 | भूभृत्क्रूरः शम्बः | 5 | 22 | 44 | — 3 (वक्रः) |
| 49 | नृपः श्रेष्ठः शम्बः | 5 | 22 | 10 | — 3 |
| 50 | | | | | (अस्तम्) |
| 52 | हरिर्निद्राशीलः | 5 | 20 | 28 | — 3 |
| 55 | श्लाघ्यो जयशीलः | 5 | 18 | 13 | — 3 |
| 58 | रुद्रो मान्यशीलः | 5 | 15 | 22 | — 3 |
| 61 | ईशः प्रियशीलः | 5 | 12 | 50 | — 3 |
| 64 | वार्याढ्यं कमलम् | 5 | 11 | 14 | — 3 |
| 66 | | | | | (उदयः) |
| 67 | योगी नष्टमलः | 5 | 10 | 31 | — 3 (निवृत्तिः) |
| 70 | रामो नयशौण्डः | 5 | 10 | 52 | — 3 |
| 73 | दानं श्रियो मूलम् | 5 | 12 | 8 | — 3 |
| 76 | नास्त्यवित्कामारिः | 5 | 14 | 10 | — 2 |
| 80 | विष्णुः सकमलः | 5 | 17 | 54 | — 3 |
| 86 | नुन्नशरं शार्ङ्गम् | 5 | 25 | 0 | — 3 |
| 92 | हरिर्लग्नाचलः | 6 | 3 | 28 | — 3 |
| 100 | नानातर्कं तत्त्वम् | 6 | 16 | 0 | — 4 (अस्तम्) |
| 108 | अम्बुधिः श्रिताम्बुः | 6 | 29 | 30 | — 3 |
| 116 | कम्बु श्लाध्यं स्थूलम् | 7 | 13 | 31 | — 3 |

( *वाक्यं 24. 'धन्यं' (19) बुधस्य )

XIX. 30. E कन्या 49. B D E शीलः for शम्बः 58. E शूलः
86. C नूनं 100. A B C D तर्कं. A B C स्तवः for तत्त्वम्
108. C E श्रिताम्भः * D adds: एकोनविंशपरिवृत्ति-

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## परिवृत्तिः XX

| *Days* | *Vākya* | *r* | *o* | *,* | *Saṁskāra-varṇ* | |
|---|---|---|---|---|---|---|
| 8 | वारि सरस्सङ्गि | 7 | 27 | 24 | — 3 | |
| 16 | नीलो निष्पन्दोऽद्रिः | 8 | 10 | 30 | — 2 | (उदयः) |
| 24 | पोत्री श्रेष्ठो हरिः | 8 | 22 | 21 | — 2 | |
| 30 | लक्ष्मीधरो हरिः | 8 | 29 | 53 | — 2 | |
| 36 | वाली मानधीरः | 9 | 5 | 34 | — 2 | |
| 40 | बाणस्सेनाधिकः | 9 | 7 | 53 | — 1 | |
| 43 | जलजं नाळाढ्यम् | 9 | 8 | 38 | — 1 | (वक्रम्) |
| 46 | जयी जनाधिपः | 9 | 8 | 18 | — 1 | |
| 49 | सम्मतो निधिपः | 9 | 6 | 57 | — 1 | |
| 50 | | | | | | (अस्तम्) |
| 52 | एणो वनाधारः | 9 | 4 | 50 | — 2 | |
| 55 | लूनप्रज्ञो धीरः | 9 | 2 | 3 | — 2 | |
| 58 | गिरिधरो हरिः | 8 | 29 | 23 | — 2 | |
| 61 | नेत्रसुखो हरिः | 8 | 27 | 20 | — 2 | |
| 64 | योगाचारो दूष्यः | 8 | 26 | 31 | — 1 | (निवृत्तिः) |
| 66 | | | | | | (उदयः) |
| 67 | सुगोप्ता राजन्यः | 8 | 26 | 37 | — 1 | |
| 70 | शिवः सुखजयः | 8 | 27 | 45 | — 1 | |
| 73 | शिवाधारो जयः | 8 | 29 | 45 | — 1 | |
| 76 | सत्यं प्रज्ञा धनम् | 9 | 2 | 17 | — 0 | |
| 80 | दण्डार्तो निर्धनः | 9 | 6 | 38 | — 0 | |

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XX. 8. D वीरः 16. A B C D न्दार्द्रः; E न्दाद्रिः
24. A B C D पुत्र for पोत्री 36. A B D भाडशो निधिकृत
E मानोद्धुरः 48. B vākya left out.
52. B धीरः 64. A B योगचरो 67. A B निशाचरो जय्यः
73. D E शुभेद्धं राजकम्

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| Days | Vakya | r | o | , | Saṁskāra-varṇa |
|---|---|---|---|---|---|
| 86 | माली वीर्यधनः | 9 | 14 | 35 | — 0 |
| 92 | भवो गिरिधनः | 9 | 23 | 44 | — 0 |
| 100 | नृपः सेनानयज्ञः | 10 | 7 | 10 | — 0 (अस्तम्) |
| 108 | शूली पुरानिष्टज्ञः | 10 | 21 | 35 | — 0 |
| 116 | योगितनुः पुण्याढ्या | 11 | 6 | 31 | + 1 |

(△वाक्यं 24. ♂ 'नेत्रं' (20) बुधस्य)

## परिवृत्तिः XXI

| Days | Vakya | r | o | , | Saṁskāra-varṇa |
|---|---|---|---|---|---|
| 8 | काम्याकारा पण्यस्त्री | 11 | 21 | 11 | + 2 |
| 16 | सेना शूरा | 0 | 5 | 7 | + 2 (उदयः) |
| 24 | ईशास्सर्पाङ्गाः | 0 | 17 | 50 | + 3 |
| 30 | सूनुश्चारुवाक् | 0 | 26 | 7 | + 4 |
| 36 | कविः प्रज्ञाकामी | 1 | 2 | 41 | + 5 |
| 40 | चण्डीशानकान्ता | 1 | 5 | 36 | + 6 |
| 43 | रामा स्तनकान्ता | 1 | 6 | 52 | + 6 |
| 46 | नन्द्यसूनुः पृथा | 1 | 7 | 10 | + 7 (वक्रः) |
| 49 | निद्रार्ता निष्पन्दा | 1 | 6 | 20 | + 8 |
| 50 | | | | | (अस्तम्) |
| 52 | सुखा वनकन्दाः | 1 | 4 | 27 | + 8 |
| 55 | रमण्यो निष्कार्हाः | 1 | 1 | 52 | + 8 |
| 58 | सन्नद्धो राजा | 0 | 29 | 7 | + 8 |
| 61 | यानस्थो राजा | 0 | 27 | 1 | + 8 |

XX. 86. A B मली; D वाली cor. to माली
92. E धनुः 100. E भूपः सेनानियोनिः
△ D adds: विंशपरिवृत्ति- ♂ E नरः

XXI. 46. A B नन्द्याः सूनुकथाः; C वन्द्या; D कन्या 52. E सारा for सुखा
58. E सेनान्धो

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| *Days* | *Vākya* | *r o ,* | *Saṁskāra-varṇa* |
|---|---|---|---|
| 64 | शैवा मन्त्रस्था: | 0 25 45 | + 7 |
| 66 | | | (उदय:) |
| 67 | निर्वाणं रतौ | 0 25 40 | + 6 (निवृत्ति:) |
| 70 | छागाश्चोरार्ता: | 0 26 37 | + 6 |
| 73 | स्मरार्हा रामा | 0 28 25 | + 5 |
| 76 | लग्नपान: कामी | 1 1 3 | + 5 |
| 80 | दारमना युवा | 1 5 28 | + 4 |
| 86 | वीरा लोकपाला: | 1 13 24 | + 3 |
| 92 | युवस्त्री प्रियाङ्गी | 1 22 41 | + 3 |
| 100 | सत्या स्तनश्रेष्ठा | 2 6 17 | + 2 (अस्तम्) |
| 108 | युवनारी प्रिया | 2 20 41 | + 1 |
| 116 | चलात्मानो गर्व्या: | 3 5 36 | + 1 |

( ४ वाक्यं 24. 'पुत्रों' (21) बुधस्य)

## परिवृत्ति: XXII

| | | | |
|---|---|---|---|
| 8 | गया नरैर्गम्या | 3 20 13 | + 1 |
| 16 | लग्नो भानुर्भानो: | 4 4 3 | + 0 (उदय:) |
| 24 | चण्डस्तापो भानो: | 4 16 36 | + 0 |
| 30 | शुभं वारि घने | 4 24 45 | + 0 |
| 36 | इन्द्रो यज्ञाशन: | 5 1 20 | — 0 |
| 40 | प्रियवनश्शुक: | 5 4 12 | — 1 |
| 43 | शूली मुनिमान्य: | 5 5 35 | — 1 |
| 46 | शमी मुनिमान्य: | 5 5 55 | — 1 (वक्र:) |

XXI. 70. E संगति: प्रीतौ 76. लून: पानकामी
४ D adds: एकविंशपरिवृत्ति-

XXII. 36. E अरयो निमग्ना:
46. A B C रामो for शमी. D शनि for मुनि

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| *Days* | *Vakya* | *r o ,* | *Saṁskāra-varṇa* |
|---|---|---|---|
| 49 | सर्पाशनं मरुत् | 5 5 17 | — 2 |
| 50 | | | (अस्तम्) |
| 52 | युवा लग्नस्मरः | 5 3 41 | — 2 |
| 55 | इज्यो यज्ञे शौरिः | 5 1 10 | — 2 |
| 58 | जयी हरिवरः | 4 28 18 | — 2 |
| 61 | क्षोणीशः प्रवीरः | 4 25 56 | — 2 |
| 64 | रुद्रो वरभार्यः | 4 24 22 | — 1 |
| 66 | | | (उदयः) |
| 67 | देवो गौरीभार्यः | 4 23 48 | — 1 (निवृत्तिः) |
| 70 | भूपो भूरिभार्यः | 4 24 14 | — 1 |
| 73 | चण्डीशः प्रभाढ्यः | 4 25 36 | — 1 |
| 76 | भवेत्सुखं भव्यम् | 4 27 44 | — 1 |
| 80 | गङ्गायोनिः शौरिः | 5 1 33 | — 2 |
| 86 | ईशार्दनो मारः | 5 8 50 | — 2 |
| 92 | लीलास्थः कुमारः | 5 17 33 | — 2 |
| 100 | जिनो ज्ञानतुङ्गः | 6 0 8 | — 3 (अस्तम्) |
| 108 | सत्त्वालयोऽचलः | 6 13 47 | — 3 |
| 116 | कृष्णस्सारतत्त्वम् | 6 27 51 | — 4 |

( ४ वाक्यं 24. 'श्रेष्ठः' ✻ (22) बुधस्य ) △

आद्यन्तवाक्यं बुधस्य 'दारेशः' (528)

॥ इति बुधस्य महावाक्यं समाप्तम् ॥

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XXII. 49. A B शनो 52. E कविर्लग्नशास्त्रः 55. E ईड्यो
61. B vakya left out. 73. ABD तुङ्गस्थूरो (B धूरो) भव्यः
86. A B ईशभग्नो 100. A B D दारी and C दानी for जिनो
108. A B C D सत्या 116. E कृष्णसंश्रितो वित्
४ D adds: द्वाविंशत्परिवृत्ति- ✻ D श्रेष्ठा △ D adds सम्पूर्णम् ।



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# गुरोर्महावाक्यानि

## परिवृत्तिः I

| *Days* | *Vākya* | *r o ,* | *Saṁskāra-varṇa* |
|---|---|---|---|
| 15 | | | (उदयः) |
| 30 | हारीतो नीतिवित् | 6 6 28 | — 4 |
| 60 | नूपुरं कान्तिमत् | 6 12 10 | — 5 |
| 90 | दण्डतापस्तीक्ष्णः | 6 16 38 | — 5 |
| 110 | कुम्भजः पीतार्णः | 6 18 41 | — 5 |
| 130 | विश्वाधिकस्तुतिः | 6 19 44 | — 6 (वक्रः) |
| 150 | दण्डधीः कृतान्तः | 6 19 38 | — 6 |
| 165 | धवो जायान्वितः | 6 18 49 | — 6 |
| 175 | देवः सत्यचित्तः | 6 17 48 | — 6 |
| 185 | गर्विता पतीच्छुः | 6 16 43 | — 7 |
| 195 | वीरात्मा कुन्तेच्छुः | 6 15 24 | — 7 |
| 204 | राज्यं भूपतिस्थम् | 6 14 12 | — 7 |
| 214 | क्षोणीन्द्रः कृतार्थः | 6 12 56 | — 7 |
| 224 | रामः पुण्यचित्तः | 6 11 52 | — 6 |
| 234 | प्राज्ञैः कार्या स्तुतिः | 6 11 2 | — 6 |
| 249 | धैर्यं नृपचित्तम् | 6 10 19 | — 6 (निवृत्तिः) |
| 269 | शूरो नृपार्चितः | 6 10 25 | — 6 |
| 289 | कण्वः पुण्यतमः | 6 11 41 | — 5 |
| 309 | धवः श्लाघ्यतमः | 6 13 49 | — 5 |
| 339 | स्तेनो हेयतमः | 6 18 6 | — 5 |

I. 30. Before this D adds: पश्चादुदयं गुरुः । 110. A om. four letters in the middle. E पविर्जयति स्म
165. A धवो; C दवो. D दया; E जया 185. A B पितेच्छुः
269. D नित्यार्चितः; E नृपस्तुतः 289. A B काण्डः

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| Days | Vākya | r | o | , | Saṁskāra-varṇa |
|---|---|---|---|---|---|
| 369 | दानवः क्रतुमुट् | 6 | 24 | 8 | — 5 |
| 384 | | | | | (अस्तम्) |
| 399 | ईशोऽनूनसत्त्वः | 7 | 0 | 50 | — 4 |

( △ वाक्यं 21. 'यज्ञो' ⊕ (1) गुरोः )

## परिवृत्तिः II

| Days | Vākya | r | o | , | Saṁskāra-varṇa |
|---|---|---|---|---|---|
| 15 | | | | | (उदयः) |
| 30 | वायसो निस्सत्त्वः | 7 | 7 | 14 | — 4 |
| 60 | रामः प्रियसत्त्वः | 7 | 12 | 52 | — 4 |
| 90 | श्लाघ्यः सत्यसंवित् | 7 | 17 | 13 | — 4 |
| 110 | जनो धृष्टोऽसिभृत् | 7 | 19 | 8 | — 4 |
| 130 | रत्नं नेत्रोत्सवम् | 7 | 20 | 2 | — 4 (वक्रः) |
| 150 | सत्त्वाधिकः सुभः | 7 | 19 | 47 | — 4 |
| 165 | देवो दिव्योत्सवः | 7 | 18 | 48 | — 4 |
| 175 | दृढं सेव्यं सद्म | 7 | 17 | 48 | — 5 |
| 185 | गङ्गातोयं सोमम् | 7 | 16 | 33 | — 5 |
| 195 | प्रियामयः सोमः | 7 | 15 | 12 | — 5 |
| 204 | लग्नभोज्यं सद्म | 7 | 14 | 3 | — 5 |
| 214 | देवप्रियः सोमः | 7 | 12 | 48 | — 5 |
| 224 | देवोऽर्च्यः कंसमुट् | 7 | 11 | 48 | — 5 |
| 234 | जिनः कृपासद्म | 7 | 11 | 8 | — 5 |
| 249 | हरो नित्यः सोमः | 7 | 10 | 28 | — 5 (निवृत्तिः) |
| 269 | तत्त्वज्ञः कथावित् | 7 | 10 | 46 | — 4 |

I. △ D adds प्रथमपरिवृत्ति- ⊕ D यज्ञ

II. 30. A B विश्वासो  110. A B दुष्टो  130. C त्सवः
150. C सत्वाधिका सुभ्रूः  175. A gap for सेव्यं  195. E प्रयो
204. A B om. म्न  234. A B C Dजनः

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| Days | Vākya | r o ' | Saṁskāra-varṇa |
|---|---|---|---|
| 289 | श्रीकरः पाथोभृत् | 7 12 12 | — 4 |
| 309 | बली भूपः सोऽमूत् | 7 14 33 | — 4 |
| 339 | शूरो धृष्टः साम्बः | 7 19 25 | — 3 |
| 369 | क्षत्रं शरसङ्गि | 7 25 26 | — 3 |
| 384 | | | (अस्तम्) |
| 399 | मुनिरत्नं जलम् | 8 2 5 | — 3 |

( Δवाक्यं 21. 'रत्नं' ♀ (2) गुरोः )

परिवृत्तिः III

| Days | Vākya | r o ' | Saṁskāra-varṇa |
|---|---|---|---|
| 15 | | | (उदयः) |
| 30 | सबाहुर्नृहरिः | 8 8 37 | — 2 |
| 60 | इन्द्रो वन्द्यो हरिः | 8 14 20 | — 2 |
| 90 | भवो दिव्योदयः | 8 18 44 | — 1 |
| 110 | धीगो नारीदर्पः | 8 20 39 | — 1 |
| 130 | कलिकरं जन्यम् | 8 21 31 | — 1 (वक्रः) |
| 150 | पुण्यकरो जपः | 8 21 11 | — 1 |
| 165 | सेनानी राजन्यः | 8 20 7 | — 1 |
| 175 | गानाधिको हयः | 8 19 3 | — 1 |
| 185 | क्षोणीस्थः पादपः | 8 17 56 | — 1 |
| 195 | शत्रुश्चापजय्यः | 8 16 25 | — 1 |
| 204 | पुण्यात्मा याजकः | 8 15 11 | — 1 |
| 214 | धर्मश्लाघ्यो जयः | 8 13 59 | — 1 |
| 224 | रत्नं श्लाध्यं देयम् | 8 13 2 | — 1 |

II. 289. A B D कथावित् (D-भृत्) Δ D adds: द्वितीयपरिवृत्ति-
♀ A B रक्तं

III. 110. A B दिव्यः for दर्पः 165. E सेना नीरजय्यः
175. D लीला for गाना. D हेयः 214. D - दयः; E जपः

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| Days | Vākya | r o , | Saṁskāra-varṇa |
|---|---|---|---|
| 234 | रुद्रः प्रियदीपः | 8 12 22 | — 1 |
| 249 | वाणकाव्यं जयम् | 8 11 53 | — 1 (निवृत्तिः) |
| 269 | पुत्रः प्रियजन्यः | 8 12 21 | — 1 |
| 289 | मायावी कुहकः | 8 14 15 | — 1 |
| '309 | सुखितः कन्दर्पः | 8 16 27 | — 1 |
| 339 | लीलापरो जनः | 8 21 33 | — 0 |
| 369 | श्रीमान् संक्रन्दनः | 8 27 52 | — 0 |
| 384 | | | (अस्तम्) |
| 399 | रेवा वनाधिका | 9 4 42 | + 1 |

( ℵ वाक्यं 21. 'गानं' (3) गुरोः )

## परिवृत्तिः IV

| | | | |
|---|---|---|---|
| 15 | | | (उदयः) |
| 30 | योगाः पुण्याधिकाः | 9 11 31 | + 1 |
| 60 | क्षत्रसेव्या धरा | 9 17 26 | + 2 |
| 90 | लग्ना श्रीर्श्रीधरे | 9 22 3 | + 2 |
| 110 | स्तनौ वराधिगौ | 9 24 6 | + 3 |
| 130 | वनशूरा झिल्ली | 9 25 4 | + 3 (वक्रः) |
| 150 | अर्णवरुद्धा गौः | 9 24 50 | + 3 |
| 165 | देवा गुरुधीगाः | 9 23 48 | + 3 |
| 175 | विवस्त्रा श्रीळाङ्गी | 9 22 44 | + 3 |
| 185 | नागाः कराळाङ्गाः | 9 21 30 | + 3 |

III. 249. C कार्यं; D कार्य-. D E जन्यम् 269. E पुरुः
289. A B D कुन्दकः 399. A B C रविर्भानुधनः
ℵ D adds: तृतीयपरिवृत्ति-

IV. 30. A B भोगाः; D E योगः. D E धिके 130. D धीगौ for झिल्ली
185. A B नागी कराळाङ्गी

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| *Days* | *Vākya* | *r o ,* | *Saṁskāra-varṇa* |
|---|---|---|---|
| 195 | वने निरुद्धा गौः | 9 20 4 | + 3 |
| 204 | उमा दयेद्धाङ्गी | 9 18 50 | + 3 |
| 214 | शूली सेव्यो धीगैः | 9 17 35 | + 3 |
| 224 | चण्डता योधगा | 9 16 36 | + 3 |
| 234 | क्षोणीशा युद्धाङ्गाः | 9 15 56 | + 3 |
| 249 | दाराश्शयेद्धाङ्गाः | 9 15 28 | + 3 (निवृत्तिः) |
| 269 | नूनं तोयधीर्गौः | 9 16 0 | + 3 |
| 289 | अश्वस्था युद्धाङ्गाः | 9 17 40 | + 3 |
| 309 | सत्या निरुद्धाङ्गी | 9 20 17 | + 3 |
| 339 | बाला स्मरेद्धाङ्गी | 9 25 33 | + 3 |
| 369 | नानारत्ना नृपालाः | 10 2 0 | + 3 |
| 384 | | | (अस्तम्) |
| 399 | अद्या धेनूनां यवाः | 10 9 10 | + 4 |

( ⊕वाक्यं 21. 'वनं' (4) गुरोः )

परिवृत्तिः V

| | | | |
|---|---|---|---|
| 15 | | | (उदयः) |
| 30 | नृपतियानं कुम्भी | 10 16 10 | + 4 |
| 60 | गौरी रुद्रनयोढा | 10 22 23 | + 4 |
| 90 | चापसारा नृपेशाः | 10 27 16 | + 5 |
| 110 | धराधारा नृपेशाः | 10 29 29 | + 5 |

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IV. 204. C ङ्गा 224. A गण्डिता ; B चण्डित–; E चण्डत्वा-. A B D युद्धाङ्गाः ; C योद्धाङ्गा 369. C adds: 384. प्रागस्तं गुरोः 399. A B आद्य ; C. D. अद्य. A B C D युवा
⊕ D adds चतुर्थपरिवृत्ति

V. 30. Before this C adds : प्रागुदयं गुरोः
60. A B नयाभात् ; C D रुद्रानयभा

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| Days | Vakya | r o , | Samskara-varna |
|---|---|---|---|
| 130 | कण्वो ज्ञानाढ्यो यमी | 11 0 41 | + 5 (वक्र:) |
| 150 | चण्डी नूनं कुपिता | 11 0 36 | + 6 |
| 165 | रघौ धरा नियता | 10 29 42 | + 6 |
| 175 | शिवा हरे नियता | 10 28 45 | + 6 |
| 185 | नागास्सत्रे नियता: | 10 27 30 | + 6 |
| 195 | हीनचारा नापिता: | 10 26 8 | + 6 |
| 204 | अर्णवे रत्नपाता: | 10 24 50 | + 6 |
| 214 | वाली गिरिनिपाती | 10 23 34 | + 6 |
| 224 | धीरा रुद्रा नियता: | 10 22 29 | + 6 |
| 234 | शिवङ्करा नियता: | 10 21 45 | + 6 |
| 249 | प्रियपुत्रो नापित: | 10 21 12 | + 6 (निवृत्ति:) |
| 269 | स्थूलाकारा नृपेशा: | 10 21 37 | + 5 |
| 289 | जनो गुरुर्नित्यात्मा | 10 23 8 | + 5 |
| 309 | शिवा स्मरघ्नकामा | 10 25 45 | + 5 |
| 339 | लग्न: पीनकृपात्मा | 11 1 3 | + 5 |
| 369 | हरिसेना कपिशा | 11 7 28 | + 5 |
| 384 | | | ( अस्तम् ) |
| 399 | विश्ववन्द्य: पुण्यात्मा | 11 14 44 | + 5 |

( ♂ वाक्यं 21. ♂ 'मनु:' (5) गुरो: )

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V. 130. A B कण्डु: ; D काल
185. E गाना for नागा. E निकृता: 204. E अर्णवो रत्नपाता
214. A B C D पातात् 249. A B प्रिय: पुत्रैरत: पिता: C पुत्रानां पिता
289. A Gap for two letters after गु
339. C गानाय नित्यं पद्मा ; E लग्नभूत: कम्पाज्ञा 369. C कपीशः
♂ D adds पञ्चमपरिवृत्ति- ♂ C D मुनि

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## परिवृत्तिः VI

| *Days* | *Vākya* | *r* | *o* | *,* | *Saṁskāra-varṇa* | |
|---|---|---|---|---|---|---|
| 15 | | | | | | (उदय:) |
| 30 | रमण्यः प्रियकामाः | 11 | 21 | 52 | + 5 | |
| 60 | तोयजैरर्च्या पद्मा | 11 | 28 | 16 | + 5 | |
| 90 | धन्यो गोमान् | 0 | 3 | 19 | + 5 | |
| 110 | प्रभा मणौ | 0 | 5 | 42 | + 5 | |
| 130 | स्तेनाऽसती | 0 | 7 | 6 | + 6 | |
| 150 | वन्द्या सीता | 0 | 7 | 14 | + 6 | (वक्र:) |
| 165 | अम्बा स्तुता | 0 | 6 | 30 | + 6 | |
| 175 | चला मत्ता | 0 | 5 | 36 | + 6 | |
| 185 | सुखी भोक्ता | 0 | 4 | 27 | + 7 | |
| 195 | स्तनलिप्सा | 0 | 3 | 6 | + 7 | |
| 204 | देवाः पार्थाः | 0 | 1 | 48 | + 7 | |
| 214 | धीरोऽसौ | 0 | 0 | 29 | + 7 | |
| 224 | श्रीरुद्रो राज्यकर्ता | 11 | 29 | 22 | + 6 | |
| 234 | सत्ते हरः कोपिता | 11 | 28 | 27 | + 6 | |
| 249 | सवत्सा प्रिया कान्ता | 11 | 27 | 47 | + 6 | (निवृ:त्ति) |
| 269 | नानादुःखाढ्या कुन्ती | 11 | 28 | 0 | + 6 | |
| 289 | मन्त्रधरः पुण्यात्मा | 11 | 29 | 25 | + 5 | |
| 309 | ईशो यमी | 0 | 1 | 50 | + 5 | |
| 339 | धर्मः स्तोमैः | 0 | 6 | 59 | + 5 | |
| 363 | रुद्रो लोकात्मा | 0 | 13 | 22 | + 5 | |

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VI 110. A B मणेः
195. C D तनुलिप्सा 214. A B E धुरोत्थाः
224. A B कृताम् for कर्ता 234. A B हर- 249. A B D प्रिय-
339. A B धर्मश्चात्मा

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| Days | Vakya | r o , | | Saṁskāra-varṇa |
|---|---|---|---|---|
| 384 | | | | ( अस्तम् ) |
| 399 | अङ्गना रेमे | 0 20 30 | + 5 | |

( ☋ वाक्यं 21. ⁎ ' तनुः ' (6) गुरोः )

परिवृत्तिः VII

| | | | | |
|---|---|---|---|---|
| 15 | | | | (उदयः) |
| 30 | युवेप्सू रामा | 0 27 41 | + 5 | |
| 60 | दानवो नयात्मा | 1 4 8 | + 5 | |
| 90 | वीरो धनुष्कामी | 1 9 24 | + 5 | |
| 110 | कृष्णपाल्या कृष्णा | 1 11 51 | + 5 | |
| 130 | सारङ्गः कम्पात्मा | 1 13 27 | + 5 | |
| 150 | देवलः पुण्यात्मा | 1 13 48 | + 5 | (वक्रः) |
| 165 | प्रिया श्लाघ्यकुचा | 1 13 12 | + 6 | |
| 175 | माद्रीप्रिया कुन्ती | 1 12 25 | + 6 | |
| 185 | स्तव्यः पुण्यकर्ता | 1 11 16 | + 6 | |
| 195 | वनान्नाः कपोताः | 1 10 4 | + 6 | |
| 204 | दावदीनः पक्षी | 1 8 48 | + 6 | |
| 214 | शूरसेनः कृती | 1 7 25 | + 6 | |
| 224 | काम्यस्तनी कान्ता | 1 6 11 | + 6 | |
| 234 | वन्याशनः पक्षी | 1 5 14 | + 6 | |
| 249 | रुरुर्वने कृती | 1 4 22 | + 6 | |
| 269 | कुरवो नृपेशाः | 1 4 21 | + 5 | (निवृत्तिः) |

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VI. 399. B om. the vākya. A अङ्गनाऽऽरामे
☋ B adds षष्ठपरिवृत्ति- ⁎ A B D स्तनं for तनु

VII. 130. A B कृपात्मा 195. A B D वनानां
234. E वना for वन्या 269. D कुच्यचो for कुरवो



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| Days | Vakya | r | o | , | Saṁskāra-varṇa | |
|---|---|---|---|---|---|---|
| 289 | शीलं मानकामे | 1 | 5 | 35 | + 5 | |
| 309 | ईशसूनुः कुम्भी | 1 | 7 | 50 | + 4 | |
| 339 | शंभुरीड्यः पक्वैः | 1 | 12 | 45 | + 4 | |
| 369 | नानाधान्या कुम्भी | 1 | 19 | 0 | + 4 | |
| 384 | | | | | | (अस्तम्) |
| 399 | सानुचराः कोलाः | 1 | 26 | 7 | + 3 | |

( ‡ वाक्यं 21. 'सेना' (7) गुरोः )

## परिवृत्तिः VIII

| Days | Vakya | r | o | , | Saṁskāra-varṇa | |
|---|---|---|---|---|---|---|
| 15 | | | | | | (उदयः) |
| 30 | गानलग्ना रागाः | 2 | 3 | 3 | + 3 | |
| 60 | धराधीनो रागी | 2 | 9 | 29 | + 3 | |
| 90 | युवभार्या श्रेष्ठा | 2 | 14 | 41 | + 2 | |
| 110 | भार्या सेव्या रात्रौ | 2 | 17 | 14 | + 2 | |
| 130 | कामजाया श्रेष्ठा | 2 | 18 | 51 | + 2 | |
| 150 | सत्याधिका रुद्राः | 2 | 19 | 17 | + 2 | (वक्रः) |
| 165 | शुभोदया रुद्राः | 2 | 18 | 45 | + 2 | |
| 175 | लग्नजया रुद्राः | 2 | 18 | 3 | + 2 | |
| 185 | खिन्नाः सर्पाः क्रूरा | 2 | 17 | 2 | + 2 | |
| 195 | सत्त्वमयो रङ्गी | 2 | 15 | 47 | + 3 | |
| 204 | बालो विद्यारागी | 2 | 14 | 33 | + 3 | |
| 214 | निन्द्या लोके खलाः | 2 | 13 | 10 | + 3 | |
| 224 | मशकाः स्युः क्रूराः | 2 | 11 | 55 | + 2 | |

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VII. 289. C शीलात्मा न कामी 369. A B धान्यः; D धान्य- 399. A B कालाः; D कलाः ‡ D adds : सप्तमपरिवृत्ति-

VIII. 175. A B लग्नाह्यो; C लीनजाया. A B नृपाः for रुद्राः 185. C सत्यं for सर्पाः

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| Days | Vakya | r | o | , | Samskāra-varṇa | |
|---|---|---|---|---|---|---|
| 234 | विष्णुर्नम्यः श्रेष्ठः | 2 | 10 | 54 | + 2 | |
| 249 | शमधनाः श्रेष्ठाः | 2 | 9 | 55 | + 2 | |
| 269 | विवृद्धा नरेन्द्राः | 2 | 9 | 44 | + 2 | (निवृत्तिः) |
| 289 | शिवो नम्यः श्रेष्ठः | 2 | 10 | 45 | + 2 | |
| 309 | धवः प्रियाप्रीत्यै | 2 | 12 | 49 | + 1 | |
| 339 | पुत्रस्थाः पुरन्ध्रघाः | 2 | 17 | 21 | + 1 | |
| 369 | विप्रो गुरुः श्रेयान् | 2 | 23 | 24 | + 1 | |
| 384 | | | | | | (अस्तम्) |
| 399 | जैना ज्ञानबाह्याः | 3 | 0 | 8 | + 1 | |

( ꣸ वाक्यं 21. 'दानं' (8) गुरोः )

## परिवृत्तिः IX

| | | | | | | |
|---|---|---|---|---|---|---|
| 15 | | | | | | (उदयः) |
| 30 | अन्नस्थानेऽङ्गना | 3 | 7 | 0 | + 0 | |
| 60 | पापो लङ्कालयः | 3 | 13 | 11 | — 1 | |
| 90 | भूपो जयश्लाघ्यः | 3 | 18 | 14 | — 1 | |
| 110 | युवा नारीश्लाघ्यः | 3 | 20 | 41 | — 1 | |
| 130 | पुण्यो रुद्रालयः | 3 | 22 | 11 | — 1 | |
| 150 | शूलि रुद्रगात्रम् | 3 | 22 | 35 | — 2 | (वक्रः) |
| 165 | अग्निः क्रूरगात्रः | 3 | 22 | 0 | — 2 | |
| 175 | दयापरो गुरुः | 3 | 21 | 18 | — 2 | |
| 185 | सत्यज्ञः श्रीगुरुः | 3 | 20 | 17 | — 2 | |

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VIII. 234. A श्रेष्ठः; D श्रेष्ठाः 269. A B D विप्रेद्धा ; E विरुद्धा
289. E रौद्रैः for श्रेष्ठः 339. C पुत्रार्थ. C D E पुरन्ध्रयः
399. A B D जना ; E जिनाः. A B बाल्याः ; D पाल्याः
꣸ D adds : अष्टमपरिवृत्ति-

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| Days | Vākya | r | o | , | Saṁskāra-varṇa |
|---|---|---|---|---|---|
| 195 | श्रियाधिकं गात्रम् | 3 | 19 | 12 | — 2 |
| 204 | कृष्णस्सत्यं गुरुः | 3 | 17 | 51 | — 2 |
| 214 | हरचापं गिरिः | 3 | 16 | 28 | — 2 |
| 224 | वैद्यमुख्योऽम्बष्ठः | 3 | 15 | 14 | — 2 |
| 234 | काव्यो भूपालारिः | 3 | 14 | 11 | — 2 |
| 249 | पुण्याङ्गो योगीन्द्रः | 3 | 13 | 11 | — 2 |
| 269 | धर्माश्रयो गुरुः | 3 | 12 | 59 | — 2 (निवृत्तिः) |
| 289 | विष्णुर्लोकगुरुः | 3 | 13 | 54 | — 2 |
| 309 | ईशो मान्यगिरिः | 3 | 15 | 20 | — 2 |
| 339 | सेव्यं नारीगात्रम् | 3 | 20 | 17 | — 2 |
| 369 | प्रज्ञातुरो बालः | 3 | 26 | 2 | — 3 |
| 384 | | | | | (अस्तम् ) |
| 399 | वलारिर्निभोगः | 4 | 2 | 34 | — 3 |

( *वाक्यं 21. 'धनं' (9) गुरोः )

## परिवृत्तिः X

| Days | Vākya | r | o | , | Saṁskāra-varṇa |
|---|---|---|---|---|---|
| 15 | | | | | (उदयः) |
| 30 | प्रियाधीनो भर्गः | 4 | 9 | 12 | — 3 |
| 60 | मुनिमान्यो भर्गः | 4 | 15 | 5 | — 3 |
| 90 | क्षामो धान्याभावः | 4 | 19 | 56 | — 4 |
| 110 | कम्प्यारी रावणः | 4 | 22 | 11 | — 5 |
| 130 | हरो गौरीवशः | 4 | 23 | 28 | — 5 |

IX. 204. A B सत्यगुरुः 214. C चापः; D चापो. D गुरुः for गिरिः
224. A B D वेद्यो मुख्यो गुरुः ; C वैद्यो
309. C D गुरुः 369. C D प्राज्ञतरो 399. A B D बालारि
( A gap for बा); C E वलश्रीः C E नाभागः
* D adds : नवमपरिवृत्ति-

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| Days | Vakya | r | o | , | Saṁskāra-varṇa | |
|---|---|---|---|---|---|---|
| 150 | रविर्गुरुघर्मः | 4 | 23 | 42 | — 5 | (वक्रः) |
| 165 | वनं गुरुवशम् | 4 | 23 | 4 | — 5 | |
| 175 | वैद्यश्रेष्ठो विष्णुः | 4 | 22 | 14 | — 5 | |
| 185 | भूपः करभूतिः | 4 | 21 | 14 | — 6 | |
| 195 | धर्माधिकं भूतम् | 4 | 19 | 59 | — 6 | |
| 204 | युवा जायावृतः | 4 | 18 | 41 | — 6 | |
| 214 | गुरुः सत्यवृत्तः | 4 | 17 | 23 | — 6 | |
| 224 | मान्यश्चैत्यवृक्षः | 4 | 16 | 15 | — 6 | |
| 234 | तपोमयो विष्णुः | 4 | 15 | 16 | — 5 | |
| 249 | करो भूपवशः | 4 | 14 | 21 | — 5 | |
| 269 | लक्ष्या भूपैर्भूमिः | 4 | 14 | 13 | — 5 | |
| 289 | लोकमान्यो विष्णुः | 4 | 14 | 13 | — 5 | (निवृत्तिः) |
| 309 | हरिच्छेद्यं वर्म | 4 | 17 | 28 | — 5 | |
| 339 | वालिपुरं भूभृत | 4 | 21 | 34 | — 4 | |
| 369 | दयासान्द्रो भवः | 4 | 27 | 18 | — 4 | |
| 384 | | | | | | (अस्तम्) |
| 399 | प्रौढाङ्गनः शिवः | 4 | 3 | 42 | — 4 | |

( ¥ वाक्यं 21. 'नित्यं' ʊ (10) गुरोः )

## परिवृत्तिः XI

| Days | Vakya | r | o | , | Saṁskāra-varṇa | |
|---|---|---|---|---|---|---|
| 15 | | | | | | (उदयः) |
| 30 | प्रियो नन्द्यः शिशुः | 5 | 10 | 12 | — 5 | |
| 60 | धर्मो मुख्यः शमः | 5 | 15 | 59 | — 5 | |
| 90 | रोगी नरः शीर्णः | 5 | 20 | 32 | — 5 | |

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X. 175. वेद्यः. A B D करो and E क्रूरो for श्रेष्ठो 185. A B भूपो नर ; C भाग्यकरो 195. D भूतः 214. A B D E गौरः सत्यव्रत. 269. A B D E रक्ष्या for लक्ष्या 309. D अरि-; E हरेः

¥ D adds दशमपरिवृत्ति- ʊ E नयः

XI. 30. C प्रायो

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| Days | Vākya | r | o | , | Saṁskāra-varṇa | |
|---|---|---|---|---|---|---|
| 110 | संगी स्त्रीरमण: | 5 | 22 | 37 | — 5 | |
| 130 | शुभो गुरुः शान्तः | 5 | 23 | 45 | — 6 | |
| 150 | देवगुरुः शान्तः | 5 | 23 | 48 | — 6 | (वक्रः) |
| 165 | ज्ञानगुरुः शक्तः | 5 | 23 | 0 | — 6 | |
| 175 | सूनुः श्रेष्ठमतिः | 5 | 22 | 7 | — 6 | |
| 185 | पानाढ्यो रामास्थः | 5 | 21 | 1 | — 7 | |
| 195 | गर्वेद्धः कामेप्सुः | 5 | 19 | 43 | — 7 | |
| 204 | अङ्गदः कामस्थः | 5 | 18 | 30 | — 7 | |
| 214 | स्त्रिया सेव्यं शीधु | 5 | 17 | 12 | — 7 | |
| 224 | सुनीतिः पद्मेप्सुः | 5 | 16 | 7 | — 7 | |
| 234 | श्लाघ्यं मयमतम् | 5 | 15 | 13 | — 6 | |
| 249 | चोरो वध्यो मतः | 5 | 14 | 26 | — 6 | (निवृत्तिः) |
| 269 | हरिर्विद्यामूर्तिः | 5 | 14 | 28 | — 6 | |
| 289 | स्थूलो मान्यो मणिः | 5 | 15 | 37 | — 5 | |
| 309 | रूढसर्पो मणिः | 5 | 17 | 42 | — 5 | |
| 339 | स्तुत्यः श्रीरमणः | 5 | 22 | 6 | — 5 | |
| 369 | लग्नो हरौ मणिः | 5 | 28 | 3 | — 5 | |
| 384 | | | | | | (अस्तम्) |
| 339 | कलावानुक्तीशः | 6 | 4 | 31 | — 5 | |

( ¥ वाक्यं 21. 'पुण्यं' (11) गुरोः )

आद्यन्तवाक्यं 'योगीन्द्रः' ( 231 )

॥ इति गुरोर्महावाक्यं समाप्तम् ॥

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XI. 165. C ज्ञानी गुरुमूर्तिः. D शान्तः for शक्तः 185. A B D वनाढ्यो. A B D रामास्थः 195. C कामस्थः 204. E कर्मस्थः 224. पद्मेच्छुः 234. C D E लोकमान्या मतिः (E मान्य-; D मान्यो) 249. A B D वेद्यो 269. E हरो 289. A B स्थानमान्यो 309. C रूढः सर्पे 369. C लग्नहारो 399. C has an alt. reading नीलं वनतृणम् ¥ D adds एकादशपरिवृत्ति-

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## ।। शुक्रस्य महावाक्यानि ७ ।।

### परिवृत्तिः I

| Days | Vākya | r | o | , | Samskara-varṇa | | |
|---|---|---|---|---|---|---|---|
| 30 | | | | | | | (उदयः) |
| 40 | ज्ञानेद्धः कविः पुण्यः | 4 | 19 | 0 | — 1 | — 1 | |
| 80 | नरैर्जैनैश्च नम्रैः | 6 | 8 | 20 | — 0 | + 0 | |
| 110 | मुनिर्मान्यः सृष्टाग्निः | 7 | 15 | 5 | + ½ | — 0 | |
| 140 | शीलाढ्या राजपोष्याः | 8 | 21 | 35 | + 1 | + 1 | |
| 160 | विष्णुर्मान्यो धियाढ्यैः | 9 | 15 | 54 | + 1 | + 1 | |
| 180 | धवाधीना नायिका स्त्री | 10 | 9 | 49 | + 1 | + 2 | |
| 195 | प्रियसुखा नित्यं नराः | 10 | 27 | 12 | — 0 | + 2 | |
| 210 | विश्वश्लाघ्याः पुण्यनित्याः | 11 | 13 | 44 | — 0 | + 1 | |
| 220 | सेव्या वरकाया नारी | 11 | 24 | 17 | + 0 | + 2 | |
| 230 | स्तनभृन्नटी | 0 | 4 | 6 | — 0 | + ½ | |
| 238 | तुङ्गपुण्यो ज्ञानी | 0 | 11 | 36 | + 0 | + 0 | |
| 246 | तीक्ष्णास्सर्पाननाः | 0 | 17 | 56 | — 0 | + 0 | |
| 252 | रुद्रः क्रूराननः | 0 | 22 | 22 | — 0 | — 0 | |
| 258 | अग्निस्तीव्राननः | 0 | 26 | 0 | — 0 | — 0 | |
| 264 | विश्वं हरे नूनम् | 0 | 28 | 44 | + 0 | — 0 | |
| 270 | हयो नूनं कोपनः | 1 | 0 | 18 | — 1 | — 0 | |
| 276 | नागो नूनं कोपनः | 1 | 0 | 30 | — 1 | — 0 | (वक्रः) |
| 282 | दामोदरो यज्ञे | 0 | 28 | 58 | — 1 | + 0 | |
| 287 | | | | | | | (अस्तम्) |

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७ D अथ भृगोर्वाक्यमाह ।

I. 40. C has before this: पश्चादुदयं भृगुः 80. C नरैर्हीनाद्यानन्दैः ; E नरैजिनाश्चानम्रैः 140. E शीलाढ्यो राजा पोष्यः 210. E विष्णु for विश्व 246. C तीक्ष्णं सर्पाननम् 264. A B D हर. E नुन्नम् 270. E हेयो

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| *Days* | *Vākya* | *r o ,* | *Saṁskāra-varṇa* | | |
|---|---|---|---|---|---|
| 288 | जम्भः शस्त्रापन्नः | 0 25 48 | — 1 | — 0 | |
| 296 | लोकज्ञः श्रेष्ठज्ञः | 0 20 13 | —1½ | — 0 | |
| 297 | | | | | (उदयः) |
| 302 | किरातः कठिनः | 0 16 21 | —1½ | — 0 | |
| 308 | सौबलः कठिनः | 0 13 37 | —1½ | — 0 | |
| 314 | कालारिः पुरघ्नः | 0 12 31 | — 2 | — 0 | (निवृत्तिः) |
| 320 | नानागीः पाठज्ञः | 0 13 0 | —1½ | — 0 | |
| 326 | यशस्वी पाठज्ञः | 0 14 51 | —1½ | — 0 | |
| 332 | रघुः सेव्यो रत्नैः | 0 17 42 | —2 | + 0 | |
| 338 | धीरः पुरारिज्ञः | 0 21 29 | —2 | — 0 | |
| 346 | बली संखे रुष्टः | 0 27 31 | —2 | — ½ | |
| 354 | जनभीर्नृपो रुष्टः | 1 4 8 | — 2 | — ⅓ | |
| 364 | मालालयः पण्डकः | 1 13 35 | — 2½ | — 1 | |
| 374 | शूलं गिरिपप्रियम् | 1 23 35 | —2 | — 1 | |
| 389 | धैर्यं धनुः श्रेष्ठघ्नम् | 2 9 19 | —1½ | — 2 | |
| 404 | कामो मुरारिपुत्रः | 2 25 51 | — 1 | — 2 | |
| 424 | शिवो जायाङ्गनाढ्यः | 3 18 45 | +0 | — 1 | |
| 444 | अङ्गारको विनष्टः | 4 12 30 | —0 | — ½ | |
| 474 | स्तवार्हः कृष्णज्ञानी | 5 18 46 | +0 | + 0 | |
| 504 | बालिशः प्रीतपानः | 6 25 33 | +1 | — 0 | |
| 544 | बाला मद्यार्हेष्टेड्या | 8 15 33 | +½ | + 1 | |

I. 288. E शास्त्रापन्नः 296. A B D श्लाघ्यो नरः प्राज्ञः ; E गायनः श्रेष्ठज्ञः 302. A B D कारितः 346. A B D बले संघे रिष्टः 354. A B D जय भृन्नृपो 364. A B D पाठकः 374. B om. the vākya. C शूली गैरीड्यः प्रियः E गिरीड्य 389. A B D धीरं धनु- श्रेष्ठा स्त्री ; C E धार्यं धनुः श्रेष्ठास्त्रम् But श्रेष्ठघम् is required for the correct saṁskāravarṇa. 424. C दिव्या for जाया 504. B om. the vākya. 544. A D बालो मध्यार्हेष्टेड्या

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| Days | Vākya | r o , | Saṁskāra-varṇa | |
|---|---|---|---|---|
| 554 | | | | (अस्तम्) |
| 584 | सूर्यतनुर्नित्यनन्द्या | 10 6 17 | —0 | + 1 |

( ♂ वाक्यं 39. 'यज्ञ' (1) भृगोः )

## परिवृत्तिः II

| Days | Vākya | r o , | Saṁskāra-varṇa | |
|---|---|---|---|---|
| 30 | | | | (उदयः) |
| 40 | भूपतिः श्रियाढ्याननः | 11 26 14 | —0 | — 0 |
| 80 | इभो मर्त्यपाटनः | 1 15 40 | —½ | — 0 |
| 110 | मुनी रात्रिप्रकृष्टः | 2 22 5 | —1 | — ½ |
| 140 | काले सत्रगः कण्ठः | 3 27 31 | —1 | —1½ |
| 160 | धवो नारीभिन्नोष्ठः | 4 20 49 | +0 | —1½ |
| 180 | कृष्णो लोकेशो नित्यम् | 5 13 51 | —0 | —1 |
| 195 | विश्वज्ञो नीतिनिघ्नः | 6 0 44 | —0 | —0 |
| 210 | गुणश्चापार्तिनिघ्नः | 6 16 53 | —0 | —0 |
| 220 | मुनिस्सुप्रीताननः | 6 27 5 | —0 | —0 |
| 230 | अश्वतनुस्सेनानीः | 7 6 40 | +0 | +0 |
| 238 | तीव्रो लोके सूर्योऽग्निः | 7 13 26 | +1 | —0 |
| 246 | भोगाधिकैः सेव्योऽग्निः | 7 19 34 | +1 | — 0 |
| 252 | वरो गिरिस्सुमूर्धनः | 7 23 24 | +1½ | — 0 |
| 258 | निराचाराः सुरान्नाः | 7 26 20 | +2 | +0 |
| 264 | मान्यो हरिस्संगाज्ञैः | 7 28 15 | +3 | +0 |

I. 584. E नम्या ♂ D adds प्रथमपरिवृत्ति-

II. 80. A B D शंभुर्मत्य 110. C रुद्र and E यत्रिः for रात्रि
160. A B D E युवा for धवो 180. C नन्द्यः for नित्यम्
210. A om. गु; B om. the vakya. 238. C सूर्याग्निः
252. C वरा गिरः; E धरा गिरिः; 264. A D E om. ज्ञैः; B ग्नैः for ज्ञैः



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| Days | Vākya | r | o | , | Saṁskāra-varṇa | | |
|---|---|---|---|---|---|---|---|
| 270 | शशी हरस्थो भूत्यै | 7 | 28 | 55 | +4 | +1 | (वक्रः) |
| 276 | क्षोणीसुराः संमान्याः | 7 | 27 | 56 | +5 | +1 | |
| 282 | चापे शराः संस्थाप्याः | 7 | 25 | 16 | +6½ | +1 | |
| 287 | | | | | | | (अस्तम्) |
| 288 | गिरिपुत्री सदोष्ठी | 7 | 21 | 23 | +7½ | +1½ | |
| 296 | पद्मा मर्त्यैस्सदेड्या | 7 | 15 | 51 | +7½ | +1 | |
| 297 | | | | | | | (उदयः) |
| 302 | विष्णुः श्रेयसे स्थेयान् | 7 | 12 | 54 | +6½ | +1 | |
| 308 | क्षत्रियाः पार्थाः सेर्ष्याः | 7 | 11 | 26 | +7 | +1 | |
| 314 | गावः पयस्सिक्तोष्ठाः | 7 | 11 | 43 | +5½ | +1½ | |
| 320 | धन्या लोके संमान्याः | 7 | 11 | 19 | +5 | +1 | (निवृत्तिः) |
| 326 | धिनोति कथा शौरेः | 7 | 16 | 9 | +5 | +2 | |
| 332 | वृष्णीद्धाः पार्थवीराः | 7 | 19 | 54 | + 4 | +2 | |
| 338 | विप्रवराः सद्धोत्राः | 7 | 24 | 24 | + 3 | +2 | |
| 346 | मीनयोनिर्जलार्द्रा | 8 | 1 | 5 | + 3 | +2 | |
| 354 | जलदा नादक्रूराः | 8 | 8 | 38 | + 2 | +2 | |
| 364 | शोभार्हाः कुन्दापीडाः | 8 | 18 | 45 | + 1 | +2½ | |
| 374 | श्रेष्ठा धात्री दयार्द्रा | 8 | 29 | 22 | + 1 | +2 | |
| 389 | सूक्ष्मसयेद्धा नारी | 9 | 15 | 57 | + 0 | +2 | |
| 404 | होमा राज्ञां नित्यनित्याः | 10 | 2 | 58 | —0 | +1 | |
| 424 | प्रियश्चन्द्रो नयनानाम् | 10 | 26 | 12 | + 0 | +0 | |

II. 276. A हार and B सार for सुराः
288. A B D हरिपुत्रः सदारः. E सदोष्ठा
302. A B D E विष्णु श्रय सस्थेयान् (D श्रेयसे, B संस्थेयान् ; E श्रेयान् )
308. A B E पार्थसाराः 314. A B E गवां C D पयस्सन्तोष्ठाः (D न्तो cor. to क्तो) 320. D सन्यं for धन्या
346. A B जलार्ता; C E जलार्द्राः

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| Days | Vākya | r | o | , | Saṁskāra-varṇa | |
|---|---|---|---|---|---|---|
| 444 | तृणधान्याढ्यं काननम् | 11 | 19 | 56 | —0 | —0 |
| 474 | सानुतरुः स्पष्टः | 0 | 26 | 7 | —1 | —½ |
| 504 | छत्रं राज्ञः श्रेष्ठस्य | 2 | 2 | 27 | —1½ | —1 |
| 544 | गुणी नरो लाटपः | 3 | 20 | 53 | —½ | —1 |
| 554 | | | | | | ( अस्तम् ) |
| 584 | वरा नन्द्या मानिनी | 5 | 10 | 24 | — 0 | +0 |

( *वाक्यं 39. 'रत्नं' (2) भृगोः )

## परिवृत्तिः III

| | | | | | | |
|---|---|---|---|---|---|---|
| 30 | | | | | | (उदयः) |
| 40 | ईड्यो नूनं सेनानीः | 7 | 0 | 10 | + 0 | +0 |
| 80 | क्षीणधियो हठेष्टाः | 8 | 19 | 56 | +1½ | +½ |
| 110 | अङ्गसरळा काष्ठा | 9 | 27 | 30 | +1 | +1½ |
| 140 | अस्त्रभग्नकाया नृपाः | 11 | 4 | 20 | —0 | +1 |
| 160 | स्त्रियो जारकार्या नष्टाः | 11 | 28 | 12 | —0 | +½ |
| 180 | बालः कम्राननः | 0 | 21 | 34 | —0 | —0 |
| 195 | जलजं नार्याननम् | 1 | 8 | 38 | —0 | —0 |
| 210 | दाशो वारिकम्पनः | 1 | 24 | 58 | —1 | —0 |
| 220 | स्तोत्रं मुनीन्द्रयज्ञे | 2 | 5 | 26 | —1 | —0 |
| 230 | स्तेनाशयः क्रूरज्ञः | 2 | 15 | 6 | —2 | —0 |
| 238 | दिव्यः श्रीरुद्रालयः | 2 | 22 | 18 | —3 | —1 |

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II. 444. A B सामधिया कार्यः स्वरः 474. पुष्टः for स्पष्टः
504. A B D E चित्रं for छत्रं
584. C वरनन्द्या. A B मानीनः * D adds द्वितीयपरिवृत्ति-
III. A योऽङ्गमिष्टा; B यो हमि and gap. 110. C अङ्गाः सरळकाष्ठाः
160. A B D E कार्यानिष्टाः 180. A B C बलः
210. A B D देशो वारिकम्पनम् (D दाशो) 238. D श्रीरुद्रालयः

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| *Days* | *Vākya* | *r o ,* | *Saṁskāra-varṇa* | | |
|---|---|---|---|---|---|
| 246 | वीरैर्दूरैरिलिङ्घ्चः | 2 28 24 | —3 | —1 | |
| 252 | अङ्गं राज्ञां लघिष्ठम् | 3 2 30 | —4 | —1½ | |
| 258 | चण्डो मानी गणरुक् | 3 5 36 | —4½ | —2 | |
| 264 | सर्वसेनाल्लुशिगम् | 3 7 47 | —5 | —3 | |
| 270 | इभो दानगश्चलः | 3 8 40 | —6 | —3 | (वक्रः) |
| 276 | सोमस्थोऽनलसमः | 3 7 57 | —7 | —5 | |
| 282 | रागात्मानङ्गदस्थः | 3 5 32 | —7½ | —6½ | |
| 287 | | | | | ( अस्तम् ) |
| 288 | शैवयज्ञो बहुदः | 3 1 45 | —8 | —7½ | |
| 296 | विष्णुमन्त्रं रहसि | 2 25 54 | —8 | —7 | |
| 297 | | | | | (उदयः) |
| 302 | अस्त्रोग्रा रुद्रसंसत् | 2 22 20 | —7 | —7 | |
| 308 | होमाधिके श्रीतोषः | 2 19 58 | —5½ | —6 | |
| 314 | सेव्योऽधिकश्रीवृतः | 2 19 17 | —4 | —5½ | (निवृत्तिः) |
| 320 | जने निष्ठुरो गुल्मः | 2 20 8 | —3 | —5 | |
| 326 | चापक्रूरोऽरिगणः | 2 22 16 | —3 | —4½ | |
| 332 | धरेशः श्रेष्ठास्त्रवित् | 2 25 29 | —2 | —4 | |
| 338 | गङ्गाधरः क्रौर्यभृत् | 2 29 33 | —1 | —4 | |
| 346 | तुङ्गांशु नीलोत्पलम् | 3 5 36 | —1 | —3 | |
| 354 | वाग्मी प्रियाङ्गपुत्रः | 3 12 54 | —1 | —2 | |
| 364 | रागश्रेष्ठोऽङ्गनोष्ठः | 3 22 32 | —0 | —1½ | |
| 374 | धनलीनोऽवनिपः | 4 3 9 | —0 | —1 | |
| 389 | वारि धार्यं घनेन | 4 19 24 | —0 | —0 | |

III. 246. A B लुप्यः 258. C मुनि. C E गणभुक्
264. C E लुर्भगः 270. A B D E शुभो. E चण्डः for चलः
288. A C D E यज्ञे. C बहिस्थः 296. A B D E विष्णुर्मन्त्री रहस्थः (E रहसि) 302. A अस्त्रग्रा रुद्रसंवित् 308. C हेमाधिके. A B D E श्रीतर्षः 374. ABDE यान

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| Days | Vākya | r | o | , | Saṁskāra-varṇa | |
|---|---|---|---|---|---|---|
| 404 | अम्बु तनुर्मीनानाम् | 5 | 6 | 30 | + 0 | + 0 |
| 424 | लक्ष्मीधरा मृष्टान्नाः | 5 | 29 | 53 | + ½ | + 0 |
| 444 | भूभृत् गुरुतायोनिः | 6 | 23 | 44 | + 1 | — 0 |
| 474 | कोलानना हठाढ्या | 8 | 0 | 31 | +1½ | + 1 |
| 504 | ग्लानिर्जनाधिकाष्ठा | 9 | 8 | 3 | + 1 | +1½ |
| 545 | क्षीणसारा नृपा नष्टाः | 10 | 27 | 56 | — 0 | + ½ |
| 554 | | | | | | ( अस्तम् ) |
| 584 | इभस्थाः कानने | 0 | 17 | 40 | — 0 | + 0 |

( ८ वाक्यं 39. 'गानं' (3) भृगोः )

## परिवृत्तिः IV

| | | | | | | |
|---|---|---|---|---|---|---|
| 30 | | | | | | (उदयः) |
| 40 | भूपः सन्नारियत्नः | 2 | 7 | 14 | — 1 | — 0 |
| 80 | स्थूलात्मारोगकण्ठः | 3 | 25 | 37 | — 1 | —1½ |
| 110 | हेमाढ्योऽनिशं नृपः | 5 | 1 | 58 | — 0 | — 1 |
| 140 | जनो जनार्चानिघ्नः | 6 | 8 | 8 | — 0 | — 0 |
| 160 | रणयज्ञः सेनानीः | 7 | 1 | 52 | + 0 | + 0 |
| 180 | सेना शरसृष्टाग्निः | 7 | 25 | 7 | + ½ | — 0 |
| 195 | स्तेनप्रियो हठान्नः | 8 | 12 | 6 | +1½ | — 0 |
| 210 | मालार्हो राजा श्रेयान् | 8 | 28 | 35 | + 2 | + 1 |
| 220 | नयघना धीश्लाघ्याः | 9 | 9 | 10 | + 3 | + 1 |
| 230 | श्रियाधिका धरेन्द्राः | 9 | 19 | 12 | + 2 | + 2 |
| 238 | भूभृत्तरळो रागी | 9 | 26 | 44 | + 2 | + 3 |

III. 504. A B D श्वानो for ग्लानि. A B D काष्ठाः
544. B om. the vākya. A B D नृपाऽनिष्टाः
584. A D शुभस्थाः ८ D adds : तृतीयपरिवृत्ति-
IV. 40. C यज्ञः; E रत्नः 80. A B D स्थूलात्म (D त्मा) रोगिकण्ठम्
140. C D जनैर्दानार्चनानि 220. A B E नयाधीना

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| *Days* | *Vakya* | *r* | *o* | *,* | *Saṁskāra-* | *varṇa* | |
|---|---|---|---|---|---|---|---|
| 246 | वराङ्गना नृपरागा | 10 | 3 | 24 | + 2 | + 3 | |
| 252 | वृष्णिसेना नित्यारावा | 10 | 7 | 54 | +2 | +4 | |
| 258 | माला योग्या नृपस्त्रीणाम् | 10 | 11 | 35 | +2 | +4½ | |
| 264 | हेयो विपन्नः कुष्ठात्मा | 10 | 14 | 18 | +1½ | +5 | |
| 270 | मणिमुख्या नृपत्राताः | 10 | 15 | 55 | +2 | +6 | (वक्रः) |
| 276 | प्रज्ञाशयानां पाठेच्छा | 10 | 15 | 2 | +1½ | +7 | |
| 282 | शूरा भूपा नित्यं श्रीदाः | 10 | 14 | 25 | +2 | +7½ | |
| 287 | | | | | | | (अस्तम्) |
| 288 | सत्कार्यः कनकै राजा | 10 | 11 | 17 | +2 | +8 | |
| 296 | रघोर्मानिनी पीठार्हा | 10 | 5 | 42 | +1½ | +8 | |
| 297 | | | | | | | ( उदयः ) |
| 302 | राज्ञां प्रज्ञा नित्यायासा | 10 | 2 | 2 | +1 | +7 | |
| 308 | बलिधीः श्रद्धापूता | 9 | 29 | 33 | +1 | +5½ | |
| 314 | युवदारेद्धाः स्त्रैणाः | 9 | 28 | 41 | +2 | +4½ | (निवृत्तिः) |
| 320 | तरळा क्रुद्धाष्ठीला | 9 | 29 | 26 | +1½ | +3 | |
| 326 | सरापन्ना नित्यं नराः | 10 | 1 | 25 | —0 | +2 | |
| 332 | वरा घना नित्यनम्राः | 10 | 4 | 24 | —0 | +2 | |
| 338 | वन्द्यो जनानां पिनाकी | 10 | 8 | 14 | +0 | +1 | |
| 346 | अङ्गभूः कनकेनाढ्या | 10 | 14 | 30 | +0 | +1 | |
| 354 | तर्कपरा नित्यं नम्राः | 10 | 21 | 16 | — 0 | +0 | |
| 364 | वामा नूनं काम्यानना | 11 | 0 | 54 | —0 | +0 | |
| 374 | दानं कार्यं पुण्यज्ञेन | 11 | 11 | 8 | +0 | -- 0 | |

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IV. 264. A B D ह्यो 270. A B भृता; C D प्रीता
296. A 2 letters left out. C रघुमानिनी
308. C बालधी; D वळधी; E बलधी A gap for श्रद्धा; B रुद्र A B D E वृता and C भूता, but पूता is required here.
314. A B धवो दूरोद्धो स्त्रीणाम् 346. A B कनकनेढ्या

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| Days | Vakya | r | o | , | Saṁskāra-varṇa | |
|---|---|---|---|---|---|---|
| 389 | नारी सारकायानना | 11 | 27 | 20 | —0 | +0 |
| 404 | श्रिया वेद्यो यज्ञः | 0 | 14 | 12 | —1 | —0 |
| 424 | देव्या सूनुः पाठज्ञः | 1 | 7 | 18 | —1½ | —0 |
| 444 | दण्डी नूनं श्रेष्ठकृत् | 2 | 0 | 38 | —1½ | —1 |
| 474 | अग्निस्तनुगः कुष्ठः | 3 | 6 | 0 | +1 | —1½ |
| 504 | शूरप्रियोऽवनीड्यः | 4 | 12 | 25 | +0 | —1 |
| 544 | ईशो योनिस्तनूनाम् | 6 | 1 | 50 | +0 | +0 |
| 554 | | | | | | (अस्तम्) |
| 584 | शुभकरी सत्यज्ञा | 7 | 21 | 45 | —1 | +0 |

( ७ वाक्यं 93. 'वनं' (4) भृगोः )

परिवृत्तिः V

| Days | Vakya | r | o | , | Saṁskāra-varṇa | |
|---|---|---|---|---|---|---|
| 30 | | | | | | (उदयः) |
| 40 | शूराः प्रियधनाढ्याः | 9 | 12 | 25 | +0 | +1 |
| 80 | अम्बा रत्नकाम्यानना | 11 | 2 | 30 | —0 | +0 |
| 110 | भूपा धनिनः | 0 | 9 | 14 | —0 | —0 |
| 140 | योगी मृत्युपाटनः | 1 | 15 | 31 | —½ | —0 |
| 160 | दिव्यधनुः खरघ्नः | 2 | 9 | 18 | —2 | —0 |
| 180 | सूकरो नागप्रियः | 3 | 2 | 17 | —2 | —1 |
| 195 | ईशो दयागरिष्ठः | 3 | 18 | 50 | —2 | —1½ |
| 210 | अम्बुभृन्नवकरः | 4 | 4 | 30 | —1 | —2 |

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IV. 389. A B D सत्र for सार
424. A B दर्पसूनुः; E सर्पसूनुः 444. A B D चण्डी
474. A B काष्ठाः ७ D adds : चतुर्दशपरिवृत्ति-
V. 40. C शूद्राः प्रायो धनाढ्याः 140. A gap for -गी मृत्यु
180. E नग 210. A B E अंशुभिः

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| Days | Vākya | r o , | Saṁskāra-varṇa | | |
|---|---|---|---|---|---|
| 220 | सम्राड्भोग्यो भूपिण्डः | 4 14 27 | —1 | —2½ | |
| 230 | देवो गिरिविष्टरः | 4 23 48 | —½ | —2 | |
| 238 | मूर्खो नूनं शिष्टभुक् | 5 0 25 | —½ | —2 | |
| 246 | विरतिज्ञो मुनीन्द्रः | 5 6 24 | +0 | —2 | |
| 222 | दाननित्यो मुनीन्द्रः | 5 10 8 | +0 | —2 | |
| 258 | धीमान् श्रीकामो नरः | 5 12 59 | —0 | —2 | |
| 264 | शोभाभृत् कामज्ञोष्ठः | 5 14 45 | +0 | —1½ | |
| 270 | जनैर्मान्यो मुनीन्द्रः | 5 15 8 | +0 | —2 | (वक्रः) |
| 276 | हिमालये मुनीन्द्रः | 5 13 58 | +0 | —2 | |
| 282 | मुनीड्यः पद्मनेत्रः | 5 11 5 | +0 | —2 | |
| 287 | | | | | (अस्तम्) |
| 288 | वनस्थाने मुनीन्द्रः | 5 7 4 | +0 | —2 | |
| 296 | सीरी पानमग्नोष्ठः | 5 1 27 | —0 | —1½ | |
| 197 | | | | | (उदयः) |
| 302 | रागदं रम्भान नम् | 4 28 32 | —0 | —0 | |
| 308 | सेनासारोऽवनीड्यः | 4 27 7 | —0 | —1 | (निवृत्तिः) |
| 314 | अरिस्संखे विनष्टः | 4 27 20 | —0 | —½ | |
| 320 | पानधीरघनष्टः | 4 29 1 | —0 | —½ | |
| 326 | शुभा यूनां मानिनी | 5 1 45 | —0 | +0 | |
| 332 | अङ्के मेना मनोज्ञा | 5 5 30 | +0 | +0 | |
| 338 | धर्मो धनं मुनीनाम् | 5 9 59 | +0 | +0 | |
| 346 | जाया तोष्याशनेन | 5 16 18 | +0 | —0 | |
| 354 | ईशो गिरीमुष्टिज्ञः | 5 23 50 | —½ | —0 | |
| 364 | गविलग्नस्तपनः | 6 3 43 | —1 | —0 | |
| 374 | सेव्यो भूपश्चापज्ञः | 6 14 17 | —1 | —0 | |

V. 220. C सता for सम्राट् . A B D भूपो for भोग्यो
238. A कृत् and B रुत् for भुक्
288. C भग्नसेना भग्नोऽरिः; D सारधीज्ञो (य cor. to धी); E विन्नः सेनामग्नोऽरिः
296. A B D सारयज्ञो मुनीन्द्रः 374. A B D E स्तव्यो

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| Days | Vākya | r | o | , | Saṁskāra-varṇa | |
|---|---|---|---|---|---|---|
| 389 | देवो नूनं सुष्ठुज्ञः | 7 | 0 | 48 | —1½ | —0 |
| 404 | प्रिया जाया सुखकृत् (?का) | 7 | 18 | 12 | — 2 | +1 |
| 424 | वनाद्रयोऽहिकुण्ठाः | 8 | 12 | 4 | — 1 | +1½ |
| 444 | क्षुद्रा स्तेना धीकुण्ठाः | 9 | 6 | 26 | — 1 | +1½ |
| 474 | ज्ञानश्लाघ्या नृपनयाः | 10 | 13 | 0 | — 0 | + 1 |
| 504 | विश्वाधिकाः कृपानिघ्नाः | 11 | 19 | 44 | — 0 | — 0 |
| 544 | स्तनो धनं कन्यानाम् | 1 | 9 | 6 | + 1 | + 0 |
| 554 | | | | | | (अस्तम्) |
| 584 | दनुजश्रेष्ठः काव्यः | 2 | 28 | 8 | + 1 | — 1 |

(⊕वाक्यं 39. 'मनुः' ♂ (5) भृगोः)

आद्यन्तवाक्यप्रमाणं 'मधुकः' (195)

॥ इति शुक्रस्य महावाक्यं समाप्तम् ॥

—:o:—

V. 389. B om. the vākya.
504. C E धिकः. C E निघ्नः
544. E स्तनौ 584. A B D दनुजाः श्रेष्ठाः काव्याः. C श्रेष्ठः
⊕ D adds : पञ्चमपरिवृत्ति- ♂ C मुनि



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# शनेर्महावाक्यानि

## परिवृत्तिः I

| *Days* | *Vākya* | *r* | *o* | *,* | *Saṁskāra-varṇa* | |
|---|---|---|---|---|---|---|
| 15 | | | | | | (उदयः) |
| 30 | चारो धीरोऽसितः | 7 | 29 | 26 | — 6 | |
| 60 | निन्द्यः प्राज्ञैर्हासः | 8 | 2 | 10 | — 7 | |
| 85 | सेवालम्भो दासः | 8 | 3 | 47 | — 7 | |
| 110 | जलभग्नो दाहः | 8 | 4 | 38 | — 8 | |
| 130 | अघभग्नो देहः | 8 | 4 | 40 | — 8 | (वक्रः) |
| 150 | सन्नो घनैर्दाहः | 8 | 4 | 7 | — 8 | |
| 165 | जरालनो देहः | 8 | 3 | 28 | — 8 | |
| 175 | अवीरो न देहः | 8 | 2 | 40 | — 8 | |
| 185 | रोमपीनो देहः | 8 | 1 | 52 | — 8 | |
| 193 | लव्यो यज्ञार्होजः | 8 | 1 | 13 | — 8 | |
| 203 | हरिर्नानादेहः | 8 | 0 | 28 | — 8 | |
| 213 | जम्भो धीरोत्साहः | 7 | 29 | 48 | — 8 | |
| 228 | राज्ञां घरोत्साहः | 7 | 29 | 2 | — 8 | |
| 248 | खरो दुरासदः | 7 | 28 | 22 | — 8 | (निवृत्तिः) |
| 268 | जलदा रसेच्छाः | 7 | 28 | 38 | — 7 | |
| 293 | नागो धरासंस्थः | 7 | 29 | 30 | — 7 | |
| 318 | सेनाढ्यो न दुःस्थः | 8 | 1 | 7 | — 7 | |
| 348 | शमलीनो हंसः | 8 | 3·55 | | — 7 | |

I. 30. A B D E चरधीरो 130. C E अघभ्रन्निर्दाहः
175. A B D मुखर्दो and C अघाद्रो for अवीरो
193. C गव्यो यज्ञ ददुः 213. A B धीरस्सहः; E धीरसहः
268. C D E जलदो रसेच्छुः 293. E नगो
348. A B शाव and D शव for शम

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| *Days* | *Vākya* | *r o ,* | *Saṁskāra-varṇa* | |
|---|---|---|---|---|
| 363 | | | | ( अस्तम् ) |
| 378 | अरिच्छिन्नो दुःस्थः | 8 7 20 | — 7 | |

( ॐ वाक्यं 19. 'यज्ञः' (1) शनेः )

## परिवृत्तिः II

| | | | | |
|---|---|---|---|---|
| 15 | | | | (उदयः) |
| 30 | गर्वनित्यो हासः | 8 10 43 | — 7 | |
| 60 | रुद्रः श्लाघ्यदेहः | 8 13 22 | — 8 | |
| 85 | विष्णुर्वन्द्यदेहः | 8 14 54 | — 8 | |
| 110 | अम्भो मत्स्यदेहः | 8 15 40 | — 8 | |
| 130 | अर्घं मत्स्यजग्धिः | 8 15 40 | — 9 | (वक्रः) |
| 150 | जनमान्यं दधि | 8 15 8 | — 9 | |
| 165 | वीर्यभोज्यं दुग्धम् | 8 14 14 | — 9 | |
| 175 | मङ्गलं स्वाद्दधि | 8 13 35 | — 9 | |
| 185 | देवप्रियं दधि | 8 12 48 | — 9 | |
| 193 | धेनोः प्राप्यं दुग्धम् | 8 12 9 | — 9 | |
| 203 | गुरुपेयं दुग्धम् | 8 11 23 | — 9 | |
| 213 | सर्वज्ञस्य दधि | 8 10 47 | — 9 | |
| 228 | अग्निनाढ्यं दुग्धम् | 8 10 0 | — 9 | |
| 248 | मालाधीनो देहः | 8 9 35 | — 8 | (निवृत्तिः) |
| 268 | गवां धनं दोहः | 8 9 43 | — 8 | |

I. ॐ D adds : प्रथमपरिवृत्ति-

II. 175. C कन्दळम् for स्वादधि 193. ABD धनप्राप्यं; C धेनुप्राप्यं
203. A B वीरपेयं दधि 213. C E संभ्रमः कन्दळः
268. A B D देहः for दोहः

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| Days | Vākya | r o ′ | Saṁskāra-varṇa |
|---|---|---|---|
| 293 | दण्डो नृपदेहः | 8 10 38 | — 8 |
| 318 | नरेन्द्रो यदुजः | 8 12 20 | — 8 |
| 348 | तनुमध्यो देहः | 8 15 6 | — 8 |
| 363 | | | (अस्तम्) |
| 378 | कलहो यदुजः | 8 18 31 | — 8 |

( ⊕वाक्यं 19. 'रत्नं' (2) शनेः )

## परिवृत्तिः III

| | | | |
|---|---|---|---|
| 15 | | | (उदयः) |
| 30 | ईशः परदेहः | 8 21 50 | — 8 |
| 60 | धीरो वरदेहः | 8 24 29 | — 8 |
| 85 | क्षोणीशो रजोन्धः | 8 25 56 | — 9 |
| 110 | अवन्ती राजेद्धाः | 8 26 40 | — 9 (वक्रः) |
| 130 | स्थूलाचारो जळः | 8 26 37 | — 9 |
| 150 | लीनान्तरं दुग्धम् | 8 26 3 | — 9 |
| 165 | सानुः शरदग्धः | 8 25 7 | — 9 |
| 175 | क्षीरद्वारं दधि | 8 24 26 | — 9 |
| 185 | स्थूलं गुरु दुग्धम् | 8 23 37 | — 9 |
| 193 | धर्मश्रेष्ठो हेळिः | 8 22 59 | — 9 |
| 203 | वर्ज्यं रात्रौ दधि | 8 22 14 | — 9 |
| 213 | जलपात्रं दुग्धम् | 8 21 38 | — 9 |
| 228 | क्षीणो नरो जळः | 8 20 56 | — 9 |
| 248 | बलो निद्राजळः | 8 20 33 | — 9 (निवृत्तिः) |
| 268 | देवा निद्रां जहुः | 8 20 48 | — 8 |

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II. 378. C कुलाहो

⊕ D adds: द्वितीयपरिवृत्ति-

III. B रजेद्ध ; D राजेद्धः

110. A B D रजोन्धः ; C राजेद्धः

130. A B स्थलचरो

165. B om. the vākya.

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| Days | Vakya | r | o | ' | Saṁskāra-varṇa |
|---|---|---|---|---|---|
| 293 | कविः करदेहः | 8 | 21 | 41 | — 8 |
| 318 | गिरिर्गुरुदेहः | 8 | 23 | 23 | — 8 |
| 348 | प्रियश्चन्द्रदेहः | 8 | 26 | 12 | — 8 |
| 363 | | | | | ( अस्तम् ) |
| 378 | अम्भोधरो दिस्तुः | 8 | 29 | 40 | — 7 |

( ॐ वाक्यं 19. 'गानं' (3) शनेः )

## परिवृत्तिः IV

| Days | Vakya | r | o | ' | Saṁskāra-varṇa |
|---|---|---|---|---|---|
| 15 | | | | | ( उदयः ) |
| 30 | समरो निधिदः | 9 | 2 | 57 | — 8 |
| 60 | बली मानेद्धाजिः | 9 | 5 | 33 | — 8 |
| 85 | नानार्थो निधिदः | 9 | 7 | 0 | — 8 |
| 110 | अश्वः सन्नद्धाजिः | 9 | 7 | 40 | — 8 ( वक्रः ) |
| 130 | फलेप्सुर्निधिदः | 9 | 7 | 32 | — 8 |
| 150 | कामतनुर्धुन्धुः | 9 | 6 | 51 | — 9 |
| 165 | दाशो मीनधीद्धः | 9 | 5 | 58 | — 9 |
| 175 | शक्या मानर्द्धार्द्धम् | 9 | 5 | 15 | — 9 |
| 185 | सरस्वान् स्निग्धाब्धिः | 9 | 4 | 27 | — 9 |
| 193 | देवो गानधीद्धः | 9 | 3 | 48 | — 9 |
| 203 | वनगा नीळाब्धिः | 9 | 3 | 4 | — 9 |
| 213 | हरिद्रो निधीद्धः | 9 | 2 | 28 | — 9 |
| 228 | कामुको निधीद्धः | 9 | 1 | 51 | — 9 |

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III. 293. A B E रविः for कविः   378. A B अम्बा धरजा हि

ॐ D adds : तृतीयपरिवृत्ति-

IV. 150. A B C D धूळः for धुन्धुः   165. A B धीदः

203. A E निळाब्धिः   213. A B D E हारि रखेद्धोऽब्धिः (D रखेद्धूळिः)

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| Days | Vakya | r o , | Saṁskāra-varṇa |
|---|---|---|---|
| 248 | तारको निधीद्ध: | 9 1 26 | — 9 (निवृत्तिः) |
| 268 | पावको निधिद: | 9 1 41 | — 8 |
| 293 | विश्वश्रीर्निधिद: | 9 2 44 | — 8 |
| 318 | तरवो निधिद: | 9 4 26 | — 8 |
| 348 | कुरुः सन्नद्धासि: | 9 7 21 | — 7 |
| 363 | | | (अस्तम्) |
| 378 | रामो नयधीस्थ: | 9 10 52 | — 7 |

( ⸗ वाक्यं 19. 'वनं' (4) शनैः )

परिवृत्तिः V

| | | | |
|---|---|---|---|
| 15 | | | (उदय:) |
| 30 | दानवो युद्धेप्सुः | 9 14 8 | — 7 |
| 60 | गर्वितः केळिस्थ: | 9 16 43 | — 7 |
| 85 | जनो जयधीस्थ: | 9 18 8 | — 7 |
| 110 | स्तवार्हो युद्धेप्सुः | 9 18 46 | — 7 (वक्रः) |
| 130 | जलरुहयोऽब्धिस्थ: | 9 18 38 | — 7 |
| 150 | बाणार्थी पुळिन्दः | 9 17 53 | — 8 |
| 165 | दाशस्तोयाधीहः | 9 16 58 | — 8 |
| 175 | भूपतिर्युद्धार्हः | 9 16 14 | — 8 |
| 185 | मूर्खात्मा पुळिन्दः | 9 15 25 | — 8 |
| 193 | सत्त्ववान् पुळिन्दः | 9 14 47 | — 8 |

IV. 318. A B D E तनुर्वनाळिज: 378. C D नयधीच्छुः

⸗ D adds : चतुर्थपरिवृत्ति-

V. 130. A B C E हेयो the vakya. 165. A E दानी सोऽयं धीदः. B om.

185. C. मूर्खश्रीः ; E मुखाशीः. C E काळाहिः for पुळिन्दः

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| Days | Vākya | r | o | ' | Saṁskāra-varṇa |
|---|---|---|---|---|---|
| 203 | मीनो मोज्योऽब्धिजः | 9 | 14 | 5 | — 8 |
| 213 | हरः श्लाघ्योऽर्धेन्दुः | 9 | 13 | 28 | — 8 |
| 228 | कामारिर्युद्धार्हः | 9 | 12 | 51 | — 8 |
| 248 | बालः प्रियोऽन्धसः | 9 | 12 | 33 | — 7 (निवृत्तिः) |
| 268 | कामारिर्व्याळस्थः | 9 | 12 | 51 | — 7 |
| 293 | क्षोणी लोकधिस्खुः | 9 | 13 | 56 | — 7 |
| 318 | विश्वमान्या धृतिः | 9 | 15 | 44 | — 6 |
| 348 | जम्भहा युद्धार्तः | 9 | 18 | 48 | — 6 |
| 363 | | | | | (अस्तम्) |
| 378 | विकाराद्रिळितः | 9 | 22 | 14 | — 6 |

( ❀ वाक्यं 19. 'मुनिः' (5) शनेः )

परिवृत्तिः VI

| Days | Vākya | r | o | ' | Saṁskāra-varṇa |
|---|---|---|---|---|---|
| 15 | | | | | (उदयः) |
| 30 | शूली मन्त्रधाम | 9 | 25 | 35 | — 5 |
| 60 | जनो जारोऽधमः | 9 | 28 | 8 | — 5 |
| 85 | गङ्गाधारो धर्मः | 9 | 29 | 33 | — 5 |
| 110 | धर्माधारो धर्मः | 9 | 29 | 59 | — 5 |
| 130 | नानाज्ञाननियमः | 10 | 0 | 0 | — 5 (वक्रः) |
| 150 | गण्यो धीरधर्मः | 9 | 29 | 13 | — 5 |
| 165 | तुष्टिर्दारधर्मः | 9 | 28 | 16 | — 5 |
| 175 | नागः संरुद्धाशः | 9 | 27 | 30 | — 5 |
| 185 | अम्भस्तरळोर्मि | 9 | 26 | 40 | — 5 |

V. 228. A B कामी नि for कामारिः
293. A B E लोकाद्वि सः 378. A B व्रीळार्तः
❀ D adds पञ्चमपरिवृत्ति-
VI. 60. E जरा धाम 85. C D धरो 150. C D गर्ह्यो. C धीराधमः

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| Days | Vākya | r | o | , | Saṁskāra-varṇa | |
|---|---|---|---|---|---|---|
| 193 | रत्नं चोरधृतम् | 9 | 26 | 2 | — 6 | |
| 203 | नरः स्मरेद्धार्तिः | 9 | 25 | 20 | — 6 | |
| 213 | शुभोऽध्वरो धातुः | 9 | 24 | 45 | — 6 | |
| 228 | धनी विप्रोऽधीतः | 9 | 24 | 9 | — 6 | |
| 248 | लक्ष्मीगुरुर्धूर्तः | 9 | 23 | 53 | — 6 | (निवृत्तिः) |
| 268 | श्रेयान्भूरिधर्मः | 9 | 24 | 12 | — 5 | |
| 293 | क्रूरस्मरो धवः | 9 | 25 | 22 | — 4 | |
| 318 | स्तुत्यः सारथीभृत् | 9 | 27 | 16 | — 4 | |
| 348 | इन्द्रो नानानयभृत् | 10 | 0 | 20 | — 4 | |
| 363 | | | | | | (अस्तम्) |
| 378 | सोमलग्नो नाकभृत् | 10 | 3 | 57 | — 4 | |

( ८ वाक्यं 19. 'तनुः' (6) शनेः )

## परिवृत्तिः VII

| Days | Vākya | r | o | , | Saṁskāra-varṇa | |
|---|---|---|---|---|---|---|
| 15 | | | | | | (उदयः) |
| 30 | जयस्थानं निकुम्भः | 10 | 7 | 18 | — 4 | |
| 60 | क्षोणीधनो नकुलः | 10 | 9 | 56 | — 3 | |
| 85 | शूरपूज्यो नाकुलिः | 10 | 11 | 25 | — 3 | |
| 110 | सोमाद्या यज्ञः किल | 10 | 11 | 57 | — 3 | (वक्रः) |
| 130 | देवपूज्यो नियोगः | 10 | 11 | 48 | — 3 | |
| 150 | यानयोग्यो नकुलः | 10 | 11 | 1 | — 3 | |

VI. 193. C चोरोद्धृतम् 228. A B E वीरोद्धतः 248. A B C धूतः for धूर्तः 318. C तुल्यसारो धवः 348. E नयवित् 378. C नाकवित् ८ D adds षष्ठपरिवृत्ति-

VII. 30. C स्थानेऽग्निकुम्भः 60. C धनेन कूलः 85. C नकुलः 110. A om. the vākya. D सोमवन्द्यो. B C यज्ञकूलः; D कुलः 150. A B D E धन for यान

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| *Days* | *Vākya* | *r* | *o* | *,* | *Saṁskāra-varṇa* | |
|---|---|---|---|---|---|---|
| 165 | दमेद्धो ज्ञानगोगः | 10 | 9 | 58 | — 3 | |
| 175 | चापधनो नकुलः | 10 | 9 | 16 | — 3 | |
| 185 | श्रेष्ठो दीनानां त्यागः | 10 | 8 | 22 | — 3 | |
| 193 | सत्त्वस्थो ज्ञानयोगः | 10 | 7 | 47 | — 3 | |
| 203 | दमस्तनूनां योगः | 10 | 6 | 58 | — 3 | |
| 213 | धरातनुर्नृपालः | 10 | 6 | 29 | — 3 | |
| 228 | रमेशो ज्ञानयोगः | 10 | 5 | 52 | — 3 | |
| 248 | अम्भो मीनेनाकुलम् | 10 | 5 | 40 | — 3 | (निवृत्तिः) |
| 268 | लूनस्तेनो नृपालः | 10 | 6 | 3 | — 3 | |
| 293 | शुक्रस्थो ज्ञानयोगः | 10 | 7 | 25 | — 3 | |
| 318 | राज्याधीनो नृपालः | 10 | 9 | 12 | — 3 | |
| 348 | पुरारिः पिनाकास्त्रः | 10 | 12 | 21 | — 2 | |
| 363 | | | | | | (अस्तम्) |
| 378 | वनितेडच्यं नूपुरम् | 10 | 16 | 4 | — 2 | |

(ꢃ वाक्यं 19. ¥ 'सूनुः' (7) शनेः)

## परिवृत्तिः VIII

| | | | | | | |
|---|---|---|---|---|---|---|
| 15 | | | | | | (उदयः) |
| 30 | खड्गधृष्टो नृपाढ्यः | 10 | 19 | 32 | — 1 | |
| 60 | लोकश्रेष्ठो नाकेड्यः | 10 | 22 | 13 | — 1 | |
| 85 | रेवा गुरुनीपाढ्या | 10 | 23 | 42 | + 1 | |

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VII. 165. A B D E दामेद्धो
193. A om. the vākya. 228. A B D E रामेशो. ABE नून for ज्ञान 293 and 318. E om. these two vakyas. ꢃ D adds सप्तमपरिवृत्ति- ¥ E सेना

VIII. 30. A B C नृपाय ; E नृपार्च्यः 60. C D नृपेड्यः
85. C D नृपाढ्या



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| Days | Vākya | r o , | Saṁskāra-varṇa |
|---|---|---|---|
| 110 | नारी वस्त्रनिष्काढ्या | 10 24 20 | + 1 (वक्रः) |
| 130 | योग्या विप्रा नृपार्च्याः | 10 24 11 | + 1 |
| 150 | श्रेष्ठाम्बरा नायिका | 10 23 22 | + 1 |
| 165 | श्रेष्ठा स्त्री रत्नकल्पा | 10 22 22 | + 1 |
| 175 | शूलीपरा निष्पापाः | 10 21 35 | + 1 |
| 185 | लोभिनरा निष्कृपाः | 10 20 43 | + 1 |
| 193 | मानिनी रत्नकल्पा | 10 20 5 | + 1 |
| 203 | क्रूरधियो निष्कृपाः | 10 19 22 | + 1 |
| 213 | भवजाया नित्येड्या | 10 18 44 | + 1 |
| 228 | पुण्यजयिनः पूज्याः | 10 18 11 | + 1 |
| 248 | होमसेव्योऽग्निः पुष्टैः | 10 17 58 | + 1 (निवृत्तिः)) |
| 268 | श्रेष्ठा जाया नित्याढ्या | 10 18 22 | + 1 |
| 293 | अश्वाधिका नायकाः | 10 19 40 | + 1 |
| 318 | हेलाढ्या राज्ञः कन्या | 10 21 38 | + 1 |
| 348 | क्षोणीभृद्रत्नपुष्टयै | 10 24 56 | + 1 |
| 363 | | | ( अस्तम् ) |
| 378 | भवदारा नित्येड्याः | 10 28 44 | + 1 |

( ९ वाक्यं 19. 'दानं' (8) शनैः )

## परिवृत्तिः IX

| | | | |
|---|---|---|---|
| 15 | | | (उदयः) |
| 30 | सेव्या रत्नकल्पा स्त्री | 11 2 17 | + 2 |

VIII. 175. A B शार्ङ्गिपरा 185. E लोभान्नराः 193. A E रत्नाकल्पा 213. B From 213 in this set to 213 in the next, 9th, set left out. 228. A E कोपदायिनः for पुण्यजयिनः 348. C D E वरान्नपुष्टा (D पुष्टया) ९ D adds : अष्टमपरिवृत्ति-

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| *Days* | *Vākya* | *r* | *o* | *,* | *Saṁskāra-varṇa* |
|---|---|---|---|---|---|
| 60 | गानमग्नः कपाली | 11 | 5 | 3 | + 3 |
| 85 | तुङ्गस्तनी काम्याङ्गी | 11 | 6 | 36 | + 3 |
| 110 | दयासन्ना कपिला | 11 | 7 | 18 | + 3 (वक्रः) |
| 130 | नन्द्यसूनुः कपिला | 11 | 7 | 10 | + 3 |
| 150 | वरतनुः काम्याङ्गी | 11 | 6 | 24 | + 3 |
| 165 | शूरात्मानः कुपालाः | 11 | 5 | 25 | + 3 |
| 175 | शूलभृन्नाख्ययोगी | 11 | 4 | 35 | + 3 |
| 185 | गर्भेऽङ्गनोत्कृष्टाङ्गी | 11 | 3 | 43 | + 3 |
| 193 | प्रज्ञालुर्नित्ययोगी | 11 | 3 | 2 | + 3 |
| 203 | पुरारिर्नित्ययोगी | 11 | 2 | 21 | + 3 |
| 213 | शोभापन्नः कपाली | 11 | 1 | 45 | + 3 |
| 228 | जानकी निष्काव्याङ्गी | 11 | 1 | 8 | + 3 |
| 248 | शशिनो नित्यकला | 11 | 0 | 55 | + 3 (निवृत्तिः) |
| 268 | श्रेष्ठा यज्ञयोग्या गौः | 11 | 1 | 22 | + 3 |
| 293 | सगरो नृपस्त्यागी | 11 | 2 | 37 | + 3 |
| 318 | कुम्भभूर्नित्ययज्वा | 11 | 4 | 41 | + 4 |
| 348 | यज्ञहीनः पापवान् | 11 | 8 | 1 | + 4 |
| 363 | | | | | (अस्तम्) |
| 378 | शशी कन्याकल्पवान् | 11 | 11 | 55 | + 7 |

( △वाक्यं 19. 'धनं' (9) शनेः )

परिवृत्तिः X

| | | | | | |
|---|---|---|---|---|---|
| 15 | | | | | (उदयः) |
| 30 | संगी शय्यायां युवा | 11 | 15 | 37 | + 4 |

IX. 165. C शूलात्मानः  193. A E प्रज्ञाङ्गो (E प्रज्ञोऽङ्गं) नृपस्त्यागी
213. A शोभा यज्ञकपाले  228. C निष्काम्याङ्गी
318. E कुम्भभृन्नित्य  348. A B यज्वा for यज्ञ
△ D adds : नवमपरिवृत्ति-

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| *Days* | *Vakya* | *r o ,* | *Samskara-varna* |
|---|---|---|---|
| 60 | हरजुष्टा कम्पभूः ❋ | 11 18 28 | + 4 |
| 85 | सेनानी राज्यकर्ता | 11 20 7 | + 6 |
| 110 | रणे नराः कुपिताः | 11 20 52 | + 6 (वक्रः) |
| 130 | धवैर्नारीढ्या कुचैः | 11 20 49 | + 6 |
| 150 | गानज्ञाः स्त्रियः कान्ताः | 11 20 3 | + 6 |
| 165 | भग्नाधिः पुण्यकर्ता | 11 19 14 | + 6 |
| 175 | सत्योदयः पूज्यते | 11 18 17 | + 6 |
| 185 | शूरः सात्यकिः कृती | 11 17 25 | + 6 |
| 193 | भास्वान् तापस्य कर्ता | 11 16 44 | + 6 |
| 203 | अन्नं तोयैः पच्यते | 11 16 0 | + 6 |
| 213 | पुरुर्मान्यो ययातेः | 11 15 21 | + 6 |
| 228 | विवस्वान् पयःपाता | 11 14 44 | + 6 |
| 248 | जरावान् कम्पकर्ता | 11 14 28 | + 6 (निवृत्तिः) |
| 268 | श्रीमान् भाग्यस्य कर्ता | 11 14 52 | + 6 |
| 293 | श्रान्त्या तोयं पीयते | 11 16 12 | + 6 |
| 318 | तोयदे पयःकणाः | 11 18 16 | + 6 |
| 348 | शीलाढ्याः स्त्रियः कान्ते | 10 21 35 | + 6 |
| 363 | | | (अस्तम्) |
| 378 | धीगशराः कपोताः | 11 25 39 | + 6 |

( ❋वाक्यं 19. 'नित्यं' (10) शनेः )

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X. ❋ कम्पभूः is Kanchi in the Madras State.
130. C धवेन रम्या कुन्ती · 213. A B D E मरुन्मान्यो
293. A B D E श्रुत्या 318. A B तोयदैः. A gap for पयः
For कणाः, A B read केतोः and D कर्ता
❋ D adds : दशमपरिवृत्ति-

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## परिवृत्तिः XI

| Days | Vākya | r | o | ' | Saṁskāra-varṇa |
|---|---|---|---|---|---|
| 15 | | | | | ( उदयः ) |
| 30 | तरळाः स्त्रियः कान्ताः | 11 | 29 | 26 | + 6 |
| 60 | चक्रं रथे | 0 | 2 | 26 | + 7 |
| 85 | जिनोऽवासाः | 0 | 4 | 8 | + 7 |
| 110 | यज्ञे शंसा | 0 | 5 | 1 | + 7 (वक्रः) |
| 130 | इनः शासी | 0 | 5 | 0 | + 7 |
| 150 | वेद्या वेदाः | 0 | 4 | 14 | + 8 |
| 165 | नारी गृहे | 0 | 3 | 20 | + 8 |
| 175 | त्यागी राजा | 0 | 2 | 31 | + 8 |
| 185 | कवयोऽर्हाः | 0 | 1 | 41 | + 8 |
| 193 | धीर्मुदे | 0 | 0 | 59 | + 8 |
| 203 | श्रीर्यदौ | 0 | 0 | 12 | + 8 |
| 213 | सत्वे धीराः कार्यार्हाः | 11 | 29 | 27 | + 8 |
| 228 | गणहाराः कृपार्हाः | 11 | 28 | 53 | + 8 |
| 248 | चण्डी हरकायस्था | 11 | 28 | 36 | + 7 (निवृत्तिः) |
| 268 | धर्मदाराः कार्यार्थाः | 11 | 28 | 59 | + 7 |
| 293 | तोष्योऽर्थी | 0 | 0 | 16 | + 7 |
| 318 | कुरो रथी | 0 | 2 | 21 | + 7 |
| 348 | गर्वः शीथोः | 0 | 5 | 43 | + 7 |
| 363 | | | | | ( अस्तम् ) |
| 378 | गौर्विधीस्थाः | 0 | 9 | 43 | + 7 |

( ὁ वाक्यं 19. 'पुण्यं' (11) शनेः )

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XI. 30. A B D कान्ते; E gap for न्ताः    85. A B हीनावासाः
130. A B नूनं मार्थी; E जनः शासी    185. A B कवयो हि
193. A B C D धर्मदे    293. A B तुष्टयर्थो; C तुष्टोऽर्थी; D तोष्यार्थी
318. A B D E क्रूररथी    378. A B D गर्मा धीस्थाः
ὁ D adds : एकादशपरिवृत्ति-

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## परिवृत्तिः XII

| *Days* | *Vakya* | *r o ,* | *Saṁskāra-varṇa* |
|---|---|---|---|
| 15 | | | (उदयः) |
| 30 | चण्डा लङ्कास्थाः | 0 13 36 | + 7 |
| 60 | बसुस्तोयदाः | 0 16 43 | + 8 |
| 85 | अम्बा दयार्हा | 0 18 30 | + 8 |
| 110 | भोगधीर्याजी | 0 19 34 | + 8 (वक्रः) |
| 130 | धरा धन्यार्हा | 0 19 29 | + 8 |
| 150 | प्रमदा काळा | 0 18 52 | + 9 |
| 165 | क्षोणी सूर्येद्धा | 0 17 56 | + 9 |
| 175 | नम्याः सत्येद्धाः | 0 17 10 | + 9 |
| 185 | हेयश्चौर्यधीः | 0 16 18 | + 9 |
| 193 | चण्डात्मा काळी | 0 15 36 | + 9 |
| 203 | रणविद्योद्धा | 0 14 52 | + 9 |
| 213 | श्लाघ्या विद्या धीः | 0 14 13 | + 9 |
| 228 | तुरगी योद्धा | 0 13 26 | + 9 |
| 248 | मुनिः श्लाघ्यधीः | 0 13 5 | + 9 (निवृत्तिः) |
| 268 | रुद्रा लोकार्हाः | 0 13 22 | + 8 |
| 293 | साम्बो भयहा | 0 14 37 | + 8 |
| 318 | शिवास्तोयदाः | 0 16 45 | + 8 |
| 348 | शिवा धूपार्हा | 0 19 45 | + 8 |
| 363 | | | (अस्तम्) |
| 378 | वने वराहाः | 0 24 4 | + 8 |

( ४वाक्यं 19 ४ 'प्रियं' (12) शनेः )

XII. 130. C धान्यार्हा 150. A काळम् 165. C E क्षोणीप्सुर्योद्धा
193. A B D काळा 213. C श्लाघ्यो वीर्यधीः
228. E om. the vākya. 293. C D E हला (D साम्बो; E हारा) भूपार्हाः 318. C E धीगाः for शिवाः
४ D adds : द्वादशपरिवृत्ति- ४ D प्रियः

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## परिवृत्तिः XIII

| Days | Vākya | r | o | , | Saṁskāra-varṇa |
|---|---|---|---|---|---|
| 15 | | | | | (उदयः) |
| 30 | सोमाः सत्रार्हाः | 0 | 27 | 57 | + 8 |
| 60 | जनाः कनकार्हाः | 1 | 1 | 8 | + 8 |
| 85 | हीनाङ्गना कुब्जा | 1 | 3 | 8 | + 8 |
| 110 | भग्ना वनकुन्दाः | 1 | 4 | 4 | + 8 |
| 130 | धनुर्भग्नं युद्धे | 1 | 4 | 9 | + 9 (वक्रः) |
| 150 | शूलिलग्ना काळी | 1 | 3 | 35 | + 9 |
| 165 | शिवाप्राज्ञा काळी | 1 | 2 | 45 | + 9 |
| 175 | धार्मिका नयेद्धाः | 1 | 1 | 59 | + 9 |
| 185 | सेनापो नियोद्धा | 1 | 1 | 7 | + 9 |
| 193 | वीरो नूनं योद्धा | 1 | 0 | 24 | + 9 |
| 203 | शूली धीरधीः | 0 | 29 | 35 | + 9 |
| 213 | लक्ष्मीर्हरीद्धा | 0 | 28 | 53 | + 9 |
| 228 | स्तनौ हारेद्धौ | 0 | 28 | 6 | + 9 |
| 248 | रम्भा सुरधीः | 0 | 27 | 42 | + 9 (निवृत्तिः) |
| 268 | सोमसुद्राजा | 0 | 27 | 57 | + 8 |
| 293 | सेना धीरार्हा | 0 | 29 | 7 | + 8 |
| 318 | मुनयो नित्यार्हाः | 1 | 1 | 5 | + 8 |
| 348 | गुरुर्विनयार्थी | 1 | 4 | 23 | + 7 |
| 363 | | | | | (अस्तम्) |
| 378 | पुत्रहीनाः पार्थाः | 1 | 8 | 21 | + 7 |

( ९ वाक्यं 19. ७ 'गोपः' (13) शनेः.)

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XIII. 110. C वने कन्दाः 150. A B C D शूललग्ना
165. C शुभ and E शिव for शिवा. C E प्रज्ञा
175. A B सिंहिका and D सात्त्विका for धार्मिका
203. A B D E शूल for शूली 378. A B पार्थिवाः
९ D adds: त्रयोदशपरिवृत्ति- ७ D लोकः for गोपः

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## परिवृत्तिः XIV

| Days | Vakya | r | o | ' | Saṁskāra-varṇa |
|---|---|---|---|---|---|
| 15 | | | | | (उदयः) |
| 30 | सत्यप्रियाः पार्थाः | 1 | 12 | 17 | + 7 |
| 60 | कुलमुख्याः पार्थाः | 1 | 15 | 31 | + 7 |
| 85 | तीव्राः सूर्यपादाः | 1 | 17 | 26 | + 6 |
| 110 | अम्बुदाः कार्यार्थाः | 1 | 18 | 30 | + 7 |
| 130 | कुविन्दाः पापार्हाः | 1 | 18 | 41 | + 8 निवृत्तिः |
| 150 | प्रयाजाः पुण्यदाः | 1 | 18 | 12 | + 8 |
| 165 | रुद्राः सेव्यपादाः | 1 | 17 | 22 | + 8 |
| 175 | अद्भुताः पयोदाः | 1 | 16 | 40 | + 8 |
| 185 | श्रमणी कृपार्हा | 1 | 15 | 52 | + 8 |
| 193 | जनो मान्यो याजी | 1 | 15 | 8 | + 8 |
| 203 | सत्यं भृत्या कुब्जा | 1 | 14 | 17 | + 8 |
| 213 | बाला श्लाघ्या कुब्जा | 1 | 13 | 33 | + 8 |
| 228 | शशाः प्रायः कुब्जाः | 1 | 12 | 55 | + 8 |
| 248 | शङ्करः कपर्दी | 1 | 12 | 15 | + 8 |
| 268 | शौरेरर्च्या कथा | 1 | 12 | 25 | + 7 |
| 293 | हरेः श्लाघ्या कथा | 1 | 13 | 28 | + 7 |
| 318 | वीरमान्याः पार्थाः | 1 | 15 | 24 | + 7 |
| 348 | स्थूलहयाः पार्थाः | 1 | 18 | 37 | + 7 |
| 363 | | | | | (अस्तम्) |

XIV. 60. A B D E कुलमान्यः पन्थाः (E पार्थाः)
110. C अङ्गदः कार्यार्थी · 130. C पयोर्हाः
213. A B बालाः श्लाघ्याः कुजाः (? ब्जाः). E वालि-for बाला
228. C E गणप्रिया कुब्जा 268. D सौरर्च्या कथा

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२.४५ (इत्युपविश्य[1] जनान्तिकम्[2])

भो ! णिम्मक्खिआ दाणि महुपिण्डिआ[3] संवुत्ता । [भोः ! निर्मक्षिकेदानीं मधुपिण्डिका संवृत्ता ।]

४८ **राजा**—भगवति !

लज्जा विलासो विनयं मृदुत्वं
कान्तिर्वपुःश्रीर्नवयौवनं च ।
अत्यर्थमुद्रिक्ततयानुरागात्[4]
स्थिता [5]न्वहंपूर्विकयेव[6] देव्याम्[7] ॥ ३ ॥

३.१ **साङ्क**—सदृशमुक्तं देवेन । गुणेषु[8] [गुणो][9] रज्यते ।

**वास**—(आत्मगतम्) दिउणं दाणि लज्जापइदुं संवुत्तो । [द्विगुणमिदानीं लज्जयितुं संवृत्तः ।]

(प्रविश्य वीणाहस्तः काञ्चुकीयः)

५ **काञ्चुकीयः**—अहो तु खलु—

अनवेक्ष्य मम श्रमोपतापं
यतमानोऽपि यियासयाहमत्र ।
न सहेऽचपलं पदानि कर्तुं
जरया शृङ्खलयेव बद्धपादः[10] ॥ ४ ॥

४.१ (उपसृत्य)

जयतु देवः ! आनीतेयं वीणा ।

**राजा**—अये घोषवती ! रत्नमेव हि रत्नं भजते । (वीणां मूर्च्छयति ।)

**काञ्चु**—मुहूर्तं तावदस्याः स्फटिकवेदिकायाः समीपे उपविशेयम् ।

५ (परिक्रम्योपविशति ।)

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1. A उपविशति ।
2. D E om. the word.
3. D E corrupt : D उहुपण्डिआ ; E उहुपस्सिआ
4. D गं
5. D E न्य for न्व
6. D येव
7. A E देव्याः ; D देव्या
8. D गुण and E गुणव, after which they break off and commence again with VII. 9.1, two leaves being lost.
9. A word like this is necessary here.
10. Vatsa. om. the verse.

15

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४.६ **राजा**––प्रतिगृह्यतां वीणा ।

**साङ्कृ**––[1]प्रकृत्यैव सापत्रपा खल्वियम् । सन्दर्शनं च प्रथमम् । तस्मादशक्ता देवी गातुम् ।[2] तन्त्रीस्पर्शनादेव विद्यारम्भः कृतो भविष्यति ।

**वास**––(आत्मगतम्) अदीव परित्ताइद ह्मि भअवदीए । [अतीव परित्रातास्मि भगवत्या ।]

११ **राजा**––भगवति ! किमिदानीं पुनः कार्यम् ।

**साङ्कृ**––देव ! त्वयैव तावत् प्रारम्भानुरूपा काचिदाशीर्गातव्या ।[3]

**राजा**––यदभिप्रेतं भगवत्यै ।

१४ (वीणां वादयन् गायति । )

विष्णोर्जयत्यरुणताम्रतलः स पादो
यः प्रोज्झितः सललितं त्रिजगत् प्रमातुम् ।
क्वापि प्रविष्टरुचिराङ्गुलिराबभासे
वैडूर्यसङ्क्रम इवाम्बरसागरस्य ॥ ५ ॥

५.१ **साङ्कृ**––अद्य खलु अस्माभिः श्रोत्रफलमुपलब्धम् ।

**काञ्च**[4]––वीणाणं[5] च । [वीणानां च । ]

**वास**––अमिअपरिसेओ विअ सुदीणम् । [अमृतपरिषेक इव श्रुतीनाम् । ]

**काञ्चु**––[आत्मगतम्] पुनर्नवीभूतेव मे श्रुतिः । (आकाशे) अहो तु खलु राज्ञो गीतवादित्रश्रवणसन्तर्पितं शनैः शनैः मामाक्रामति ।

६ **वास**––अम्मो ! ण पारेमि उच्छसन्तं मे सरीरं धारेदुं । [अहो ! न पारयाम्युच्छ्वसन्मे शरीरं धारयितुम् । ]

---

1. A has before this the words सन्दर्शनं प्रत्येवम् which seem to be deleted, for a deletion mark is seen at the end. (Normally, however, we expect the deletion mark both at the beginning and at the end if a passage is deleted.)
2. A गायितुम्
3. A गायितव्यम्
4. A actually reads काञ्चु
5. A वाणाणं

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५.८ **साङ्क्**—अहो तु खलु सा कन्या धन्या या ईदृशं भर्तारमवाप्स्यति ।

**काञ्च**—( विदूषकं विलोक्य ) ळद्धा कञ्ञा धञ्ञतमा भविस्सिदि ।
[ लब्धा कन्या धन्यतमा भविष्यति । ]

**विदू**—भोदि ! ळद्धो पुरुसो अ । [ भवति ! लब्धः पुरुषश्च । ]

**वास**—( सस्मितं मुखमपनयति । )

१३ **राजा**—( पुनर्गायति )—

चतुरुदधिजलाम्बरां वरां
फलभरपिञ्जरशालिमालिनीम् ।
चिरमवतु नृपो हताहितां
हिमगिरिविन्ध्यपयोधरां धराम् ॥ ६ ॥

६.१ **साङ्क**—अहो वैचित्र्यम् !

**राजा**—( आत्मगतम् ) इयं हि—

यथा यथा पश्यति भीतभीतं
दृष्ट्या स्वपक्ष्मान्तरगूढया माम् ।
तथा तथा मे क्षरतीव धैर्यं
विलीयमानं मदनानलेन ॥ ७ ॥

७.१ **विदू**—भो ! अञ्ञं पि गाआहि । [ भो ! अन्यदपि गाय । ]

**राजा**—सखे ! तथा । ( गायति )—

परस्परविवृद्धहार्दरससम्पदार्द्रात्मनां
प्रवृद्धनवयौवनोदयविदाहिनां कामिनाम् ।
मनोरथमहारथं मदनसारथिः सादरं
समागमपुरीं परां नयतु कान्तरत्युत्सवाम् ॥ ८ ॥

८.१ **साङ्क**—साधु । तथैवास्तु ।

**राजा**—देवि ! चित्तमत्र देयम् । ( मध्यमग्रामं भावयित्वा ) देवि ! प्रारम्भमात्रमत्र कर्तव्यम् ।

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८.४ **साङ्कृ**—वत्से ! गृह्यतां वीणा ।

**वास**—अंब ! तह । (वीणां गृहीत्वा) अंब ! किं दाणि करिस्सं । [अम्ब ! तथा । अम्ब ! किमिदानीं करिष्ये । ]

७ **साङ्कृ**—देवेन यत्समुद्दिष्टम् ।

**वास**—का गई । [का गतिः ।]

( शनैः शनैर्वादयति । )

१० **राजा**—अहो आश्चर्यम् ! भगवति ! अतीव खलु मेधाविनी देवी । अस्या हि—

रुचिराङ्गुलिपल्लवाः स्पृशन्तो
मधुधाराः कपिलाः क्रमेण तन्त्रीः ।[1]
भ्रमतां निवहन्ति तुण्डलीलां
वकुलापिञ्जरपञ्जरे शुकानाम् ॥ ९ ॥

९.१ **विदू**—भो ! अण्णेहि कदिवएहि[2] दिअसेहि[3] भोदो[4] वि देवी[5] आआरिआ[6] भविस्सिदि[7] त्ति तक्केमि । [भो ! अन्यैः कतिपयर्दिवसैः भवतोऽपि देवी आचार्या भविष्यतीति तर्कयामि । ]

४ **राजा**—एवमेव मे मनोरथः ।

**वास**—अंब ![8] अळं दाणिं एत्तेण[9] । [अम्ब ! अलमिदानीमेतेन । ]

**राजा**—देवि ![10] तथा ।

७ **वास**—हञ्जे ![11] इमं दाव गह्ण । [हञ्जे ! इमां तावद् गृहाण । ]

---

1. A तन्त्रीम्
2. D E again commence here, but in the E edn. this portion is mistakenly put as the beginning of the Act.
3. E corrupt, दि अं । स हि
4. D E भवदो
5. D E om. वि देवी
6. D E आआय्या, which the E. Edr. emends to आआय्यों and gives the chāyā आकार्यो
7. D भविस्सि ; E भविस्सदि
8. A. om. the address.
9. D E दाणीं (E. Edr.'s emendation दानीं) एदेण ।
10. D E om. the address.
11. D corrupt, भहरज्जु for हञ्जे

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९.८ **काञ्च**—भट्टिणि ! तह । [भट्टिणि ! तथा । ]

(वीणां गृहीत्वा उपविशति । )[1]

**साङ्कृ**—(आत्मगतम्)[2] गमनविघ्नं देवस्य कुर्याम् ।[3] (प्रकाशम्) को नु खल्वतीव मुखरः ?

**राजा**—भगवति ! मत्तविलासो नाम अयं डिण्डिको राज्ञा[4] मे दत्तः ।

**साङ्कृ**—किमयं[5] जानाति ?

**राजा**—किञ्चिद्विडम्बयति ।[6]

**साङ्कृ**—किं नु क्रियते देव्याः ।

**विदू**—भअवदि ! किं विळम्बेमि ? [भगवति ! किं विडम्बयामि ? ]

**साङ्कृ**[7]—मत्तविलासो नाम ननु त्वम् ।

**विदू**—होदु ।[8] एसो दाव मत्तो । [भवतु । एष तावन्मत्तः । ]

(नृत्यति । )

**राजा**—(आत्मगतम्) अहो नु[9] खल्वकृत्रिममस्या रूपलावण्यम् ! कुतः—

**गात्रेषु देव्या निपतत्यतुल्यं[10]**
**श्रीमत्सु[11] दृष्टिर्मम यत्र यत्र ।**
**ततस्ततोऽसौ महता श्रमेण**
**श्लेषावबद्धेव[12] पुनर्व्यपैति[13] ॥ १० ॥**

---

1. A (तथा कृत्वोपविशति । )
2. D om. (आत्मगतम्). E adds here wrongly देव which the E Edr. emends to देवी
3. Mss. A D E read कुर्यात् ।
4. A om. the word.
5. A किमिय्यं
6. The E Edr. emends this as विलम्बति । In D E the next two speeches are omitted by haplograhy.
7. साङ्कृ om. in E
8. A om. होदु ।
9. A D तु for नु
10. E Edr. emends ल्यं to ल्य-
11. D श्रीमत्स ; E श्रीमन्ध
12. Vatsa. श्लेषानुबद्धेव
13. E पुनर्व्यपेति which its Edr. emends to पुनर्व्यपैति ।

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१०. १ **वास**—( आत्मगतम् ) इच्छामि अहं[1] तं जणं[2] पेक्खिदुं । एदेण उण मं[3] पेक्खन्तेण विग्घीअदि ।[4] [ इच्छाम्यहं तं जनं प्रेक्षितुम् । एतेन पुनर्मां प्रेक्षमाणेन विघ्नायते । ]

**विदू**—भोदि ![5] एसो दाव मज्झममत्तो । [ भवति ! एष तावन्मध्यममत्तः । ]

( नृत्यति । )

**साङ्कृ**—अहो सविशेषता ![6]

**विदू**—( आत्मगतम् )[7] अहं खु णच्चामि । देवीए उण चक्खू[8] [9]तत्तहोदो मुहं य्येव[10] णच्चइ ।[11] [ अहं खलु नृत्यामि । देव्याः पुनश्चक्षुस्तत्रभवतो मुख एव नृत्यति । ]

**राजा**—( आत्मगतम् )

मुखनेत्रशिखाद्विजाधरभ्रूजघनोरुस्तनमध्यपाणिपङ्क्तयः[12] ।
कथितेक्षणहासत[13]श्च देव्या रतिमिश्रा[14] क्षरतीव कामधारा ॥११॥

११. १ **विदू**—भोदि ! एसो दाव अदिमत्तो । [भवति ! एष तावदतिमत्तः । ]

( नृत्यति । )

**काश्च**—( आत्मगतम् )[15] भट्टिदारिआ ण तस्सिं चित्तं देदि ।[16] [ भर्तृदारिका न तस्मिंश्चित्तं ददाति । ]

**विदू**—भअवदि ! किमण्णं[17] णच्चामि ? [ भगवति ! किमन्यन्नृत्यामि ? ]

**साङ्कृ**—अलमलम् ।[18] परिश्रमः स्यात् ।

---

1. D E om. अहं ; also E reads इच्छम्मि for इच्छामि
2. D E णं omitted.
3. D E om. मं
4. E विघ्नीअदि for which its Edr. gives the chāyā विहन्यते ।
5. E होदि
6. E षम् for षता
7. D E om. ( आत्मगतम् )
8. D broken: प...for चक्खू त
9. E अत्त for तत्त
10. D E om. य्येव
11. D corrupt, णच्चिअवइ ।
12. D वर्ज्यः, E वर्जम् and Vatsa. पङ्क्तस्य (?) for पङ्क्तयः
13. D E leave out त
14. Vatsa. मात्रा for मिश्रा
15. A om. the stage direction.
16. D E देहि (corrupt).
17. D ण्णं
18. A om. one अलं

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राजा—वक्त्रं[1] देव्या रुधिरमधर[2]च्छायया ताम्रमेतद्
बिल्वापाण्डुस्तनयुगमिदं यौवनश्रीसमुद्गम् ।
श्रोणीं चैनां स्मररथनिभां मेखलारावतूर्यां
कुर्यां स्वैरं प्रणयसुखसंभोगवश्यां कदा नु ॥ १२ ॥

१२.१ साङ्कृ—वत्से ! नन्वस्य परिश्रमः[3] पूजयितव्यः ।[4]

वास—भद्द ! गह्ण इदं अङ्गुळीअअं । [भद्र ! गृहाणेदमङ्गुलीयकम् । ]

( ददाति । )

विदू—भोदि ! इदं गह्णिअ सदं मे मोदआणं देहि । [भवति ! इदं गृहीत्वा शतं मे मोदकानां देहि । ]

६ राजा—अनर्घत्वादस्य [5]लक्षैरपि मोदकानाम् आनृण्यं[6] गन्तुमशक्यं देव्या ।

( गृहीत्वा आमुञ्चति । )

वास—हद्धि ! किण्णाम मए किदं । [हा धिक् ! किं नाम मया कृतम् । ]

राजा—( आत्मगतम् ) आलिङ्गितमिवाहमनेन देव्या संवृत्तः ।

१० काञ्च—( जनान्तिकम् ) भट्टिदारिए ! एदस्सिं आमुत्त य्येव भट्टिणो सरीरं कण्टइदं संवुत्तं । [भर्तृदारिके ! एतस्मिन् आमुक्त एव भर्तुः शरीरं कण्टकितं संवृत्तम् । ]

१३ वास—( सस्मितम् ) तुवं किञ्चिण्ण पेक्खसि ।[7] [त्वं किञ्चिन्न प्रेक्षसे । ]

राजा—वक्त्रं नामयति प्रपश्यति मयि प्रह्वं[8] तु मामीक्षते
सोच्छ्वासं प्रविजृम्भते विहसति प्रेक्षां क्षणं नेक्षते ।
नीवीसंयमनं मुहुः प्रकुरुते चेटीं ब्रवीत्यस्फुटं
देवी मय्यनुरागिणी ध्रुवम् अहो ! दैवं समाद्योन्मुखम् ॥१३॥

---

1. E व्यक्तं
2. D E folios lost containing the portion from here to भो संपत्त ह्म ( VII. 13.14 ) towards the end of the Act.
3. A मं
4. A व्यम्
5. A पक्षै
6. A corrupt : reads तपाण्यं for आनृण्यं
7. A दि for सि
8. A corrupt, प्रम्रं

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१३. साङ्कृ—देव ! स्वकीयमेवैतद् भवनम् । निर्यन्त्रणमत्र निर्वर्तितव्यम् । महान् शिष्याचार्य[1]सम्बन्धो नाम ।

राजा—मय्यपि देव्यास्तथैव ।

साङ्कृ—किमत्र वक्तव्यम् ।

राजा—आर्य मारक !

विदू—एसो खु मीणमज्झगदो बको विअ एको णिद्दाअदि । [एष खलु मीनमध्यगतो बक इवैको निद्रायते । ]

राजा—मारक ! मारक ! ( प्रबोधयति । )

काञ्चु—( उत्थाय ) जयतु देवः ।

राजा—नीयतां देवी ।

काञ्चु—देव ! तथा ।

साङ्कृ—वत्से ! उत्तिष्ठेदानीम् ।

वास—अं । अंब ! तह । [हम् । अम्ब ! तथा । ]

( उत्थाय सर्वे परिक्रामन्ति । )

राजा—भगवति ! गच्छाम्यहमिदानीम् ।

साङ्कृ—गम्यतां पुनर्दर्शनाय ।

काञ्चु—देवि ! गम्यतामिदानीम् ।

( निष्क्रान्ता वासवदत्ता साङ्कृत्यायन्या काञ्चुकिना काञ्चनमालया सह । )

विदू—( परिक्रम्य ) भो ! समत्तो पुढमंको । [भोः ! समाप्तः प्रथमाङ्कः । ]

राजा—सखे ! मुखं च ।

( परिक्रामतः । )

विदू—भो ! किं दाणि कत्तव्वं ? [भोः ! किमिदानीं कर्तव्यम् ? ]

राजा—परश्वः[2] प्रभृति प्रतिमुखादिसन्धियुक्तान् द्वितीयादीनङ्कान् प्रारभामहे ।

विदू—भो ! णिग्गद ह्म कञ्जाउरादो । [भोः ! निर्गताः स्मः कन्यापुरात् । ]

---

1. A reads only शिष्याचार

2. A reads प्रश्वः for परश्वः

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१४. राजा——देव्याहं सुविदग्धभावललितप्रोद्गारिरूपश्रिया
सत्यंकारवशादिवात्तहृदयो रत्युत्सवप्राप्तये ।
गात्रैः शून्यतमैः कथञ्चिदवशो गच्छामि कामातुरः
स्वत्यागादपवर्तमानवचनश्वासप्रमाणेक्षितैः ॥ १४ ॥

विदू——अळं सन्दावेण । अङ्कारूडा तत्तहोदी । [अलं सन्तापेन । अङ्कारूढा तत्रभवती ।]

(उभौ परिक्रामतः ।)

राजा——आकारतश्च मन्त्रभेदो भवति । तस्मादस्या मदनग्लान्याः प्रच्छादनोपायश्चिन्तयितव्यः ।

विदू—सुट्ठु[1] अत्तभवदा उत्तं । अदीव धुत्तो पज्जोदो भरदरोहओ अ । [सुष्ठ्वत्रभवतोक्तम् । अतीव धूर्तः प्रद्योतो भरतरोहकश्च ।]

राजा——सखे ! किमस्ति काचिदस्यां नगर्यां अन्यत्रातिसक्ता स्वैरिणी ।

विदू—अत्थि मूल्ळावणिअसत्ता णम्मदा णाम बन्धई । [अस्ति मूल्यापणिकसक्ता नर्मदा नाम बन्धकी ।]

राजा——वयस्य ! कीदृशी सा ?

विदू—जा साअन्तणोवट्ठाणे पेक्खिअ सूणफळअसम त्ति[2] तुए उत्ता । [या सायन्तनोपस्थाने प्रेक्ष्य सूनाफलकसमेति त्वया उक्ता ।]

राजा—आ सखे ! तदैवेयं [3]मया विज्ञाता[4] अनुरक्तपुरुषयानया[5] भवितव्यमिति ।

विदू—भो[6] ! किं दाणि पुण ताए कय्यं[7] ? [भोः ! किमिदानीं पुनस्तया कार्यम् ?]

---

1. A corrput ; reads सुम्मु
2. A समं ति
3. D E comence here again after the long break.
4. E Edr. emends to विज्ञातम् ।
5. D अनुरक्त...तयानया ; E अनुरक्त ....तया
6. D E om. भो
7. D E कज्जं



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१४. १८ [1]राजा—सखे! सुभगा[2] सा। ततस्तां[3] कामयमान इव प्रदेयकं प्रेषयिष्यामि। त्वया पुनः प्रकाशीकर्तव्यम्।

विदू—भो! तह।[4] एसो ज्येव मे पज्जोदसेवओवाओ। [भोः! तथा। एष एव मे प्रद्योतसेवकोपायः।]

राजा—भवत्वेतत्।

२३ विदू—भो! पवेसओ[5] वि समत्तो। [भोः! प्रवेशकोऽपि समाप्तः।]

राजा—सम्यगुक्तं भवता।

विदू—भो! संपत्त ह्म आवासम्। [भो: ! सम्प्राप्तौ स्व आवासम्।]

२६ राजा—वयस्य![6]

सन्दर्शनं प्रत्यहमङ्गनानां
पुंसामतिस्नेहविवृद्धिहेतुः।
लब्धं च तद्द्वारमचिन्त्यमस्मात्
प्राप्तामिवाहं दयितामवैमि ॥ १५ ॥

१५. १ (निष्क्रान्तौ।)

॥ इति सप्तमोऽङ्कः ॥[7]

---

1. Five speeches from here lost in E.
2. D adds अ
3. D ततस्तस्यां
4. A om. तह
5. A उभयप्पवेसओ
6. A om. वयस्य!
7. E is not available for the rest of the work.

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# अष्टमोऽङ्कः

( ततः प्रविशति वासवदत्ता । )

**वासवदत्ता**––कहिं णु हु दाव गच्छइ कञ्चणमाळा । [कुत्र नु खलु तावद् गच्छति काञ्चनमाला । ]

( प्रविश्य काञ्चनमाला )

**काञ्चनमाला**––जेदु भट्टिदारिआ । पेसिदा मए णळमूळा भट्टिणो सआसं[1] घोसवदीए तन्तीओ[2] जोजेदुं[3] । [जयतु भर्तृदारिका । प्रेषिता मया नडमूला भर्तुः सकाशं घोषवत्यास्तन्त्रीर्योजयितुम् । ]

**वास**––हञ्जे ! अदीव सो जणो वामो । ता इदं पि[4] ण करिस्सिदि त्ति तक्केमि । [हञ्जे ! अतीव स जनो वामः । तदिदमपि न करिष्यतीति तर्कयामि । ]

**काञ्च**––कहं विअ ? [कथमिव ?]

**वास**––हद्धि ! किं णाम मए भणिदं[5] । [हा धिक् ! किं नाम मया भणितम् । ]

**काञ्च**––भणादु भणादु भट्टिदारिआ । [भणतु भणतु भर्तृदारिका । ]

**वास**––हञ्जे[6] ! ण किञ्चि । [हञ्जे ! न किञ्चित् । ]

**काञ्च**––मम पाणेहि साविदा सि[7] जदि ण भणिस्सिदि । [मम प्राणैः शापितासि यदि न भणिष्यति । ]

**वास**––अहो आआसो ! हञ्जे ! सच्चं[8] ण पारेमि वत्तुं । [अहो आयासः ! हञ्जे ! सत्यं न पारयामि वक्तुम् । ]

**काञ्च**––अदो एव्व[9] सोदुं पि[10] ण पारेमि । भट्टिदारिए ! किं अत्ताणं पि ळज्जावीअदि ?[11] [अत एव श्रोतुमपि न पारयामि । भर्तृदारिके ! किमात्मानमपि लज्जयति ? ]

---

1. D समीवं
2. D तन्ति
3. A जोजेदू ; D जोएदुं
4. D कदाइ एदं वि for ता एदं पि
5. D मन्तिदं
6. D om. हञ्जे
7. A om. सि
8. A सव्वं
9. A om. एव्व
10. D om. पि
11. D ळज्जसि

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०.२३ **वास**—हञ्जे! सो जणो रत्तीए आअच्छिअ[1] पच्चूस य्येव पळाअदि। अदो खु मए उत्तं 'अदीव सो जणो[2] वामो' त्ति। [हञ्जे! स जनो रात्रावागत्य प्रत्यूष एव पलायते। अतः खलु मयोक्तम् 'अतीव सो जनो वाम' इति।]

**काञ्च**—भट्टिदारिए! सच्चं खु भट्टा वामो। [भर्तृदारिके! सत्यं खलु भर्ता वामः।]

२९ **वास**—हञ्जे! किं मम तुवं एक्कं पारेसि कादुं? [हञ्जे! किं मम त्वमेकं पारयसि कर्तुम्?]

**काञ्च**—ण एक्कं, सदं पि। [न एकं, शतमपि।]

**वास**—जइ एव्वं अज्ज तुवं[3] रत्तीए सुप्पन्ती विअ जग्गाहि। [यद्येवम् अद्य त्वं रात्रौ स्वपन्तीव जागृहि।]

**काञ्च**—तेण किं? [तेन किम्?]

३५ **वास**—तं जणं आअदमत्तं एव[4] उत्तरीएण गह्णिअ मं[5] बोहेहि। [तं जनम् आगतमात्रमेव उत्तरीयेण गृहीत्वा मां बोधय।]

**काञ्च**—तदा भट्टिदारिआए किं करिस्सिदि?[6] [तदा भर्तृदारिकया किं करिष्यते?]

**वास**—अहं तं गह्णिअ दार[7]त्थंभे एक्का[8]वळीए बन्धिस्सं। [अहं तं गृहीत्वा द्वारस्तम्भे एकावल्या बन्धयिष्यामि।]

४१ **काञ्च**—किं पारइस्सिसि[9] कादुं? [किं पारयिष्यसि कर्तुम्?]

**वास**—किं मं अबळ त्ति[10] मञ्ञासि?[11] [किं मामबलेति मन्यसे?]

४३ **काञ्च**—को[12] वा एवं मञ्ञेदि।[13] पज्जोदधीदा वि[14] एदं कादुं असमत्थ त्ति तक्केमि। [को वा एवं मन्यते। प्रद्योतदुहितापि एतत्कर्तुमसमर्थेति तर्कयामि।]

1. D आअमिअ
2. A om. जणो
3. D om. अज्ज तुवं
4. A त्त य्येव
5. D om. मं
6. D स्सिदि त्ति।
7. D दारु
8. A leaves space for एक्का
9. D पारेसि
10. D असमत्थ त्ति
11. D तक्केसि
12. D का
13. D मन्तेदि
14. D adds एव्वं कहं वि

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०.४५ वास—किं णिमित्तं ? [किं निमित्तम् ?]

काञ्च—उवदेसकाळे जं[1] भट्टारं पेक्खिअ सञ्जादविहत्थदाए घोसवदिं उज्झिअ आआसं[1a] वादीअदि[2]। [उपदेशकाले यद् भर्त्तारं प्रेक्ष्य सञ्जातविहस्ततया घोषवतीम् उज्झित्वा आकाशो वाद्यते।]

४९ वास—(निःश्वस्य[3]) किं करिस्सामि[4] मन्दभाआ। तं जणं पेक्खिअ उम्मत्ता विअ अत्तणो ण प्पभवामि। [किं करिष्ये मन्दभागा। तं जनं प्रेक्ष्य उन्मत्तेव आत्मनो न प्रभवामि।]

काञ्च—ण केवळं[5] भट्टिदारिआ एव अत्तणो ण प्पभविस्सिदि।[6] सो वि णाम तादिसो अणेअविज्जागंभीरहिअओ वि[7] भट्टिदारिअं पेक्खिअ कसणपक्खचंदो विअ पडिदिवसं तणुगत्तो[8] होदि। [न केवलं भर्तृदारिकैवात्मनो न प्रभविष्यति। सोऽपि नाम तादृशः अनेकविद्यागम्भीरहृदयोऽपि भर्तृदारिकां प्रेक्ष्य कृष्णपक्षचन्द्र इव प्रतिदिवसं तनुगात्रो भवति।]

५७ वास—किं तुवं मण्णिमित्तं ति तक्केसि ? [किं त्वं मन्निमित्तमिति तर्कयसि ?]

काञ्च—को[9] एत्थ सन्देहो। [कोऽत्र सन्देहः।]

वास—[10]हञ्जे![11] अस्सरिअणिमित्तं[12] सोओ किं ण भवे। [हञ्जे! ऐश्वर्यनिमित्तं शोकः किं न भवेत्।]

काञ्च—भट्टिदारिए! ण तादिसा महापुरुसा अस्सरिअणिमित्तं सन्तप्पन्ति। [भर्तृदारिके! न तादृशा महापुरुषा ऐश्वर्यनिमित्तं सन्तपन्ति।]

६३ वास—सच्चं तुए[13] मन्तिदं। जइ सो एव्वं भवे[14] किस्स मे हिअआदो णावक्कमदि ?[15] [सत्यं त्वया मन्त्रितम्। यदि स एवं भवेत् कस्मान्मे हृदयान्नापक्रमति ?]

---

1. A दं 1a. A आएसं
2. D वट्टीअदि।
3. A निर्वर्ण्य
4. D करोमि
5. A om. ण केवळं
6. D पभवदि
7. D om. वि
8. A तणु for तणुगत्तो
9. A किं for को
10. A om. हञ्जे
11. A ऐ for अ
12. D त्त-
13. A has an extra म after तु and reads तु मए
14. A जइ एव एसो ण भवे
15. A ण परिक्कमिस्सिदि।

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०.६५ **काञ्च**—सुट्ठु भणिदं[1] भट्टिदारिआए। [सुष्ठु भणितं भर्तृदारिकया।]

(प्रविश्य चेटी)

**चेटी**—जेदु भट्टिदा[2]रिआ। महन्तं खु मए एक्कं अब्भुदअं सुदं। [जयतु भर्तृदारिका। महत् खलु मयैकमभ्युदयं श्रुतम्।]

**वास**—(सादरं) हञ्जे! किं किं। [हञ्जे! किं किम्।]

७० **चेटी**—भट्टिणा किळ वच्छराएण णम्मदा कामीअदि। [भर्त्रा किल वत्सराजेन नर्मदा काम्यते।]

**काञ्च**—सन्तं सन्तं पापं! [शान्तं शान्तं पापम्!]

**वास**—कुदो दे सुदं? [कुतस्त्वया श्रुतम्?]

**चेटी**—भट्टिणो चामरग्गाहिआए पदुमादेवीए। [भर्तुश्चामरग्राहिकायाः पद्मादेव्याः।]

७६ **वास**—(आत्मगतम्)[3] सुणिअ णिच्चअं सक्कं कादुं।[4] (प्रकाशं) हञ्जे! ताए किं उत्तं? [श्रुत्वा निश्चयः शक्यः कर्तुम्। (प्रकाशम्) हञ्जे! तया किमुक्तम्?]

**चेटी**—"भट्टिणा किळ वच्छराएण एकदा भट्टिणोवट्ठाणे[5] णम्मदा दिट्ठा।" ["भर्त्रा किल वत्सराजेनैकदा भर्तुरुपस्थाने नर्मदा दृष्टा।"]

८० **काञ्च**—भट्टिदारिए! किं एदेण अळिअवादेण। [भर्तृदारिके! किमेतेनालीकवादेन।]

**वास**—हञ्जे! तूह्णीआ होहि! तदो तदो। [हञ्जे! तूष्णीका भव। ततस्ततः।]

८३ **चेटी**—"तदो किळ वच्छराएण अणेएहि उवाअणेहि पत्थिअमाणाए ताए मूल्लावणिआणुराअदाए ण पडिपण्णं।" ["ततः किल वत्सराजेन अनेकैरुपायनैः प्रार्थ्यमानया तया मूल्यापणिकानुरागतया न प्रतिपन्नम्।"]

---

1. D दिट्ठ (? ट्ठं) for भणिदं
2. Ms. D breaks off here abruptly.
3. The two words वास—(आत्मगतम्) are not available in A.
4. A actually reads णिच्चअक्कादुं। for णिच्चयं सक्कं कादुं।
5. A reads णोवच्छाणे

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०.८६ **वास**—[ आत्मगतम् ] ताए एवं दाव जुत्तं किदं। (प्रकाशम् ) तदो तदो।
[ तया एवं तावद्युक्तं कृतम्। (प्रकाशम् ) ततस्ततः । ]

**चेटी**—"तदो तं वुत्तन्तं अह्माणं भट्टिणो[1] चारेहि[2] से सरीरविआरेहि जाणिअ तस्स णम्मदा दिण्णा[3] किळ।" [ "ततस्तं वृत्तान्तं अस्माकं भर्तुश्चारैः अस्य शरीरविकारेभ्यो ज्ञात्वा तस्य नर्मदा दत्ता किल।" ]

९१ **वास**—तदो तदो। [ ततस्ततः । ]

**चेटी**—"तदो 'उब्बंधिअ मरिस्सं' ति उत्ते भट्टिणा वच्छराएण सअं गह्णिअ 'इमाए जीवन्तीए असक्कं अत्तणो वसं[4] णेदुं' ति[5] भणिअ मादुगिहं एव णम्मदा पेसिदा।" [ "ततः 'उद्बध्य मरिष्यामि' इत्युक्ते भर्त्रा वत्सराजेन स्वयं गृहीत्वा 'अस्यां जीवन्त्यामशक्यमात्मनो वशं नेतुम्' इति भणित्वा मातृगृहमेव नर्मदा प्रेषिता।" ]

९७ **वास**—अहो! अह्माणं दाणि णम्मदा उवज्झाइणी संवुत्ता। हञ्जे! गच्छ तुवं। ताए पूआ णेदव्व त्ति अय्यस्स माठरस्स मन्तेहि। [अहो! अस्माकमिदानीं नर्मदा उपाध्यायिनी संवृत्ता। हञ्जे! गच्छ त्वम्। तस्या पूजा नेतव्येति आर्यस्य माठरस्य मन्त्रय। ]

१०१ **चेटी**—भट्टिदारिए! तह। [ भर्तृदारिके! तथा। ]

(निष्क्रान्ता।)

**वास**—हञ्जे कञ्चणमाळे! अञ्ञाए णिमित्तं सन्तप्पन्तं जणं अञ्ञहा भणादि भवदी।[6] [हञ्जे काञ्चनमाले! अन्यस्या निमित्तं सन्तपन्तं जनम् अन्यथा भणति भवती। ]

१०६ **काञ्च**—भट्टिदारिए! ण तण्णिमित्तं सन्तप्पदि भट्टा। किं राअहंसो काकिं कामअदि। [भर्तृदारिके! न तन्निमित्तं सन्तपति भर्ता। किं राजहंसः काकीं कामयते। ]

१०९ **वास**—असाहारणं पदिं कामेमि त्ति मए जाणिदं। सव्व[7]साहारणो कामिदो। [असाधारणं पतिं कामय इति मया ज्ञातम्। सर्वसाधारणः कामितः। ]

---

1. A भट्टिणा
2. A reads पारेहि for चारेहि
3. A reads किण्ण for दिण्णा
4. A reads वासं
5. A णेदु त्ति
6. A defective; reads भवं
7. A reads सघ for सव्व

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काञ्च—भट्टिदारिए ! असाहरण य्येव पदी कामिदो । [भर्तृदारिके ! असाधारण एव पतिः कामितः ।]

वास—( अश्रूणि परिमृज्य ) अत्थि णाम अदिमूढदा । तादिसस्स वि जणस्स हिअअप्पवेसो दीअइ[1] । [अस्ति नाम अतिमूढता ! तादृशस्यापि जनस्य हृदयप्रवेशो दीयते ।]

काञ्च—भट्टिदारिए ! मा अकारणे सन्तप्पाहि । [भर्तृदारिके ! मा अकारणे सन्तप ।]

वास—हञ्जे ! तुवं पदुमादेवी[2] सच्चं मंतेदि त्ति तक्केसि ? [हञ्जे ! त्वं पद्मादेवी सत्यं मन्त्रयते इति तर्कयसि ?]

काञ्च—अजुत्तं ताए असच्चदा । तह वि असच्चं विअ दीसइ । जइ णाम सच्चं भवे णिस्संसअं भट्टिणो विआरन्तरेण किद त्ति तक्केमि । [अयुक्तं तस्या असत्यता । तथापि असत्यमिव दृश्यते । यदि नाम सत्यं भवेत् निस्संशयं भर्तुर्विकारान्तरेण कृतमिति तर्कयामि ।]

वास—समत्था तुवं ववदेससदाणि[3] वत्तुं । [समर्था त्वं व्यपदेशशतानि वक्तुम् ।]

काञ्च—भट्टिदारिए ! जइ एवं ण पच्चाअअसि,[4] णिच्चं खु भट्टा भअवदीए संकिच्चाअणीए पुत्तो विअ उवअरीअदि, तेण सा[5] णिस्संसअं जाणादि । तं एव पुच्छामो । [भर्तृदारिके ! यद्येवं न प्रत्याययसि, नित्यं खलु भर्ता भगवत्या साङ्कृत्ययन्या पुत्र इवोपचर्यते, तेन सा निस्संशयं जानाति । तामेव पृच्छावः ।]

वास—( सासूयम् ) पुच्छ तुवं । किं मम एदिणा । [पृच्छ त्वम् । किं ममैतेन ।]

( ततः प्रविशति साङ्कृत्यायनी । )

साङ्कृ—अहो तु खलु मदनसन्तापस्य बलम् । सम्प्रति हि—

स्नेहैकतानहृदयः क्षितिपात्मजायां
वत्सेश्वरः स्मरशरव्रणितान्तरात्मा ।
सन्धार्यते च्युतधृतिः स मया कथञ्चिद्
रज्ज्वेन्द्रकेतुरिव मारुतवेगघूर्णः ॥ १ ॥

( परिक्रामति ।)

1. A actually reads दीसइ
2. A has an extra विअ here.
3. A reads साणि omitting द
4. A reads only पच्चअसि
5. A has ता for सा

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१.२ ( वासवदत्ता मदनावस्थां नाटयति । )

**काञ्च**—( आत्मगतम् ) अदीव खु भट्टिदारिआ सन्तप्पदि । केण वि विणोदेण णं विणोदइस्सं । ( प्रकाशम् ) भट्टिदारिए ! काळो दाणि उय्याणं गन्तुं । [ अतीव खलु भर्तृदारिका सन्तपति । केनापि विनोदेन तां विनोदयिष्यामि । ( प्रकाशम् ) भर्तृदारिके ! काल इदानीमुद्यानं गन्तुम् । ]

**वास**—एहि ! गच्छामो । [ एहि । गच्छावः । ]

८ ( उभे उत्थाय परिक्रामतः । )

**साङ्कृ**—यावद् वासवदत्ता [1]आगच्छति तावदतिमुक्तलतामण्डपे उपविशामि ।[2] (उपविश्य) केन खलूपायेनाहमद्य वत्सराजदत्तमिदं लेखं वासवदत्तायै दद्याम् ।

**काञ्च**—भट्टिदारिए ! पविट्ठ ह्म उय्याणं । [ भर्तृदारिके ! प्रविष्टौ स्व उद्यानम् । ]

१३ **साङ्कृ**—अये ! आगता वासवदत्ता । अये वपुःश्रीः ! अस्या हि—

नेत्रे कर्णान्तदीर्घे द्युतिनिधिरधरभ्रूसनाथं ललाटं
बाहू स्रस्तांसमूलौ स्तननतमुदरं नाभिरुद्रोमराजिः ।
पादौ श्रोणीभरार्तौ विलसितकलिला हंसखेला गतिश्रीः
दृष्ट्वैनां मन्मथार्ता युवतिरपि भवेत् का कथा वत्सराजे ॥२॥

२.१ **काञ्च**—भट्टिदारिए ! एसा भअवदी माहवीळदामण्डवे उपविट्ठा । [ भर्तृदारिके ! एषा भगवती माधवीलतामण्डपे उपविष्टा । ]

**वास**—हञ्जे ! आअच्छ । तहिं एव गच्छामो । [ हञ्जे ! आगच्छ । तत्रैव गच्छावः । ]

( उभे परिक्रामतः । )

६ **साङ्कृ**—किञ्चित् सामर्षेव[3] दृश्यते देवी । परिहासान्तरेण तावदस्यास्तापमपनयामि ।

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1. A om. आ
2. A Hapl. om. of this word.
3. A reads सामर्ष एव



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२.८ वास—( उपसृत्य ) अंब ! वन्दामि । [ अम्ब ! वन्दे । ]

साङ्कृ—स्वागतमस्मद्राजवध्वै । उपविश ।

वास—अंब ! को एसो असुमराओ णाम ? [ अम्ब ! क एषोऽस्मद्राजो नाम ? ]

११ साङ्कृ—वत्से ! सञ्जयस्य पिता ।

वास—संजयो णाम को ? [ सञ्जयो नाम कः ? ]

साङ्कृ—यस्मै त्वा दित्सुर्महासेनः ।

वास—णत्थि मे पुरुसेण पओअणं । [ नास्ति मे पुरुषेण प्रयोजनम् । ]

१५ साङ्कृ—वत्से ! किमर्थम् ?

वास—पुरुसा णाम अदीव अणाआरा । [ पुरुषा नाम अतीव अनाचाराः । ]

काञ्च—[ आत्मगतम् ] किं णु खु सो भट्टिदारिआए हिअआदो अवक्कमति । [ किं नु खलु स भर्तृदारिकाया हृदयादपक्रामति । ]

साङ्कृ—वत्से ! तथापि प्राप्तकालत्वादनिच्छयापि त्वां दास्यति महासेनः ।

२० वास—ण मं तादो अणिच्छआ देदि । [ न मां तातोऽनिच्छया ददाति । ]

साङ्कृ—यदि कदाचिद् दद्यात् ?

वास—उब्बन्धिअ मरिस्सं । [ उद्बध्य मरिष्यामि । ]

काञ्च—भट्टिदारिए ! मा अमङ्गळं भणाहि । वरिससदं जीवदु भट्टिदारिआ ! [ भर्तृदारिके ! मा अमङ्गलं भण । वर्षशतं जीवतु भर्तृदारिका ! ]

२५ साङ्कृ—वत्से ! कदाचिदप्यचिन्तनीयमेवैतत् । पश्य—

पतिविद्वेषिताः कन्या मृताः प्रेतपतेः किल ।
रथाश्वतयों जायन्ते खट्वाङ्गानि भवन्ति वा ॥ ३ ॥

३.१ काञ्च—भट्टिदारिए ! हं अदीव अजुत्तं[1] दम् । [ भर्तृदारिके ! हम् अतीवायुक्तमिदम् । ]

1. A reads अजुतं

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वास—अंब ! किं पुण मए कादव्वं ? [अम्ब ! किं पुनर्मया कर्तव्यम् ? ]

साङ्कृ—वत्से ! अनुरूपो भर्ता कामयितव्यः ।

वास—णत्थि तादिसो । [नास्ति तादृशः । ]

काञ्च—अहं जाणामि । [अहं जानामि । ]

साङ्कृ—कथयतु भवती ।

काञ्च—भट्टा वच्छराओ । [भर्ता वत्सराजः । ]

साङ्कृ—साधु दृष्टं काञ्चनमालया । स हि—

कुलोद्भवः सकलकलागमान्तगः
प्रियंवदश्चतुरतमो जगत्प्रियः ।
समासतः सुभगतमो विलासवान्
युवा मृदुः सकलमहीशिखामणिः[1] ॥ ४ ॥

वास—अहं तं ण पारेमि कामेदुं । [अहं तं न पारयामि कामयितुम् । ]

साङ्कृ—किं स बद्ध इति ।

वास—अंब ! किं सो बद्धो ? [अम्ब ! किं स बद्धः ? ]

साङ्कृ—अथ किम् ।

वास—किं णिमित्तं । [किंनिमित्तम् । ]

साङ्कृ—त्वद्धेतोः ।

वास—हद्धि ! मण्णिमित्तं अय्यउत्तो बद्धो ! [हा धिक् ! मन्निमित्तमार्यपुत्रो बद्धः ! ]

(मोहमुपगता ।)

साङ्कृ—अहो स्नेहौदार्यम् !

काञ्च—हद्धि ! भट्टिदारिआ रोदिदि । [हा धिक् ! भर्तृदारिका रोदिति । ]

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1. Vatsa. reads the verse with the transposition of some words :

कुलोद्भवः सुभगतमो विलासवान्
युवा मृदुः सकलकलागमान्तगः ।
प्रियंवदश्चतुरतमो जगत्प्रियः
समासतः सकलमहीशिखामणिः ॥

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४.११ साङ्कृ—भद्रे ! आपस्तावत् ।

काञ्च—भअवदि ! तह । (निष्क्रम्य, प्रविश्य) इदमुदअं । [भगवति ! तथा। (निष्क्रम्य प्रविश्य) इदमुदकम् । ]

साङ्कृ[1]—(वासवदत्ताया मुखमवसिच्य) वत्से ! समाश्वसिहि समाश्वसिहि ।

१५ वास—(प्रत्यागत्य)[2] अय्यउत्त ! [आर्यपुत्र ! ]

काञ्च—दिट्ठिआ पच्चाअदप्पाणा भट्टिदारिआ । [दिष्ट्या प्रत्यागतप्राणा भर्तृदारिका । ]

साङ्कृ—भद्रे ! तूष्णीं भव ।

१९ वास—[प्रलपति] किं णिमित्तं रत्तीए इह आअच्छिअ दिवा मं उज्झिअ[3] पळाअसि । किं भणासि—"असिणिद्धा तुवं" ति । अय्यउत्त ! जदा तुवं णळागिळिग्गहणे दिट्ठो तदप्पहुदि अहं देदा संवुत्ता । [किन्निमित्तं रात्राविहागत्य दिवा मामुज्झित्वा पलायसे । किं भणसि—" अस्निग्धा त्वम् " इति । आर्यपुत्र ! यदा त्वं नलागिरिग्रहणे दृष्टस्तदाप्रभृत्यहं त्वदीया संवृत्ता । ]

साङ्कृ—जानामि जानामि ।

२५ काञ्च—[आत्मगतम्] भिण्णं दाणिं रहस्सं भट्टिदारिआए । अहवा पाणसमा भअवदी । [भिन्नमिदानीं रहस्यं भर्तृदारिकायाः। अथवा प्राणसमा भगवती । ]

वास—[पुनः प्रलपति] अय्यउत्त ! किं भणासि—" अहं तव दास" त्ति । न तुवं दासो मे । अहवा दासीपदित्तणेण दासो य्येव तुवं । [आर्यपुत्र ! किं भणसि—" अहं तव दासः" इति । न त्वं दासो मे । अथवा दासीपतित्वेन दास एव त्वम् । ]

३१ काञ्च—[आत्मगतम्] हं । पुणो वि तं एव सुमरिदं । [हम् ! पुनरपि तदेव स्मृतम् । ]

वास—अपेहि । (उत्थाय साङ्कृत्यायनीं विलोक्य) हद्धि ! किं णाम मए भणिदं । अंब ! परित्ताआहि मं । [अपेहि । (उत्थाय साङ्कृत्यायनीं
३५ विलोक्य) हा धिक् ! किं नाम मया भणितम् । अम्ब ! परित्रायस्व माम् । ]

1. Name of speaker left out.
2. A has an extra दा after this.
3. A reads उळी अ

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४.३६ ( साङ्कृत्यायनीं आलिङ्गति । )

साङ्कृ—अलं व्रीडया । आदितः प्रभृत्यैवाहं जानामि ।

वास—अंब ! कहं णाम देवसमं रञ्जअं[1] अपेक्खन्ती जीविअं धारयिस्सं । [अम्ब ! कथं नाम देवसमं रञ्जकं अपेक्षमाणा जीवितं धारयिष्यामि । ]

( रोदिति । )

४१ साङ्कृ—वत्से ! मा रोदीः । [2]तदवस्थाजिज्ञासया ।

काञ्च—पुढम य्येव मए विज्ञादं । भट्टिदारिए ! मा अकारणे ण णीलुप्पळपत्तकोमळे इमे हि दिट्ठी आस्सूहि सन्तावेहि । [प्रथममेव मया विज्ञातम् । भर्तृदारिके ! मा अकारणे नीलोत्पलपत्रकोमले इमे हि दृष्टी अश्रुभिः सन्तापय । ]

४५ साङ्कृ—काञ्चनमाले ! पश्य । सर्वास्ववस्थासु अतिमधुरतां प्रयास्यति सौभाग्यम् । अस्या हि—

नयनद्वयमश्रुविप्लुतं विगलत्साञ्जनवारि राजते ।
मणियुग्ममिवासितं द्रुतं रुचिमत्क्षेपणकं क्षरद्रसम् ॥ ५ ॥

५.१ वास—(नेत्रे परिमृज्य) अंब ! तह कहं तुए असच्चं मन्तिदं । [अम्ब ! तथा कथं त्वया असत्यं मन्त्रितम् । ]

साङ्कृ—अन्यत् सन्धायोक्तम् ।

वास—(आत्मगतम्) अज्ज वि दाव सावेगं एव्व मे हिअअम् । [अद्यापि तावत् सावेगमेव मे हृदयम् । ] .

( प्रविश्य वीणाहस्ता चेटी )

७ चेटी—जेदु भट्टिदारिआ । इअं वीणा मए आणीदा भट्टिणा सअं जोजिअ[3]-तन्ती । [जयतु भर्तृदारिका । इयं वीणा मयानीता भर्त्रा स्वयं योजिततन्त्री । ]

काञ्च—अदीव देसकाळे आआदा णळमूळा । णळमूळे ! कहिं अह्माणं भट्टिदारओ ?[4] [अतीव देशकाले आयाता नडमूला । नडमूले ! कुत्रास्माकं
११ भर्तृदारकः ? ]

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1. A is wanting in अं
2. A reads त्व for त
3. A om. अ
4. A reads दारिओ

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कुब्जा—सो खु गिहे। [स खलु गृहे।]

वास—किं तेण उत्तं? [किं तेनोक्तम्?]

कुब्जा—"सिग्घं तुवं वीणं देहि। अहं अणुपदं आअच्छामि" त्ति। ["शीघ्रं त्वं वीणां देहि। अहमनुपदमागच्छामि" इति।]

वास—(आत्मगतम्) इदाणिं मम हिअअं णिव्वुदं[1]। [इदानीं मम हृदयं निर्वृतम्।]

काञ्च—णळमूळे! गच्छ सिग्घं तुवं। भट्टिदारिआए ह्णाणविधिं सज्जावेहि। [नडमूले! गच्छ शीघ्रं त्वम्। भर्तृदारिकायाः स्नानविधिं सज्जय।]

कुब्जा—हळा! तह। [हला! तथा।]

वास—हञ्जे! वीणं दाव आणेहि। [हञ्जे! वीणां तावदानय।]

कुब्जा—भट्टिदारिए! एसा। [भर्तृदारिके! एषा।]

(दत्त्वा निष्क्रान्ता।)

वास—अंब! किं तुए सन्धाअ तह उत्तं? [अम्ब! किं त्वया सन्धाय तथोक्तम्?]

साङ्कृ—त्वयि निपतितदृष्टिर्मन्मथेनैष बद्ध[2]-
स्तरुणहरिणनेत्रैः स्नेहपाशैरहार्यैः।
विकचकमलषण्डां पद्मिनीं वीक्षमाणो
गजवर इव वन्यः पाशिना पाशवर्यैः॥ ६॥

वास—अन्नात्थेण सो सिणेहेण बद्धो। [अन्यार्थेन स स्नेहेन बद्धः।]

काञ्च—[आत्मगतम्] हं। पुणो वि तं एव सुमरदि भट्टिदारिआ। [हम्। पुनरपि तदेव स्मरति भर्तृदारिका।]

साङ्कृ—वत्से! कुत्र किल?

वास—णम्मदाए। [नर्मदायाम्।]

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1. A reads णिच्चुदम्

2. Vatsa. बन्ध

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६.६ **साङ्कृ**—न श्रद्धेयमिदम् । कुतः—

**नवार्कभापल्लवितामलोदरे**
**सुगन्धिरेणूत्करकेसरोज्ज्वले ।**
**रसामृतज्ञो भ्रमरः सरोरुहे**
**किमर्कपुष्पे प्रणयं करिष्यति ॥ ७ ॥**

७.१ अपिच, तिष्ठतु तावत् ।

**नयनोत्पलशेखरे मुखेऽस्मिन्**
**नवताम्राधरपद्मरागदीप्ते ।**
**अतिसक्ततया न तस्य दृष्टी-**
**रमते पूर्णशशाङ्कमण्डलेऽपि ॥ ८ ॥**

८.१ **वास**—अधिअदरं पआसं पच्छादेति ।[1] [अधिकतरं प्रकाशं प्रच्छादयति ।]

**साङ्कृ**—वत्से! एष पुनस्त्वय्युत्पन्नमदनः । सन्तापस्य प्रच्छादनार्थं वैदेहीपुत्रेणारब्धो व्याजः ।

**काञ्च**—भट्टिदारिए! किं मए उत्तं सच्चं जादं । [भर्तृदारिके! किं मया उक्तं सत्यं जातम् ।]

६ **साङ्कृ**[2]—कथं नाम त्वमत्र मूढा । तत्रभवान् भरतरोहकस्तावन्मूढः ।

**वास**—कहं विअ ? [कथमिव ?]

**साङ्कृ**—'सदृशाभिजनैर्दशभिर्दारैर्योजयितुमिच्छति महासेनः' इत्युक्ते 'न मे दारैः प्रयोजनम्' इति प्रतिषिद्धवान् किल वत्सराजः ।

१० **वास**—तदो तदो । [ततस्ततः ।]

**साङ्कृ**—ततः किल मन्दं स्मयमानेन भरतरोहकेणोक्तम्—'जाने, नर्मदायाः प्रतिकूलो मा भूदिति दारा न रोचन्ते देवाय' इति ।

**वास**—अदीव अंबा एदस्सिं पक्खवादिणी । [अतीवाम्बा एतस्मिन् पक्ष-
१४ पातिनी ।]

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1. A has सि for ति । 2. A corrupt; reads चमू for साङ्कृ

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८.१५ साङ्कृ——देवि ! कथं नाम तस्मिन् पक्षपातिनी न स्याम् । त्वय्येवमनुरक्तः, मम च प्राणप्रदः ।

वास—अंब ! कहं ? तेण दे पाणा दिण्णा ! [अम्ब ! कथम् ! तेन ते प्राणा दत्ताः !]

साङ्कृ——कथं न मया पूर्वमेवोक्तं यमुनाह्रदे म्रियमाणाहमुदयनेन परित्रातेति ।

वास——आआसस्सो भेदि । एवं णाम अह्माणं पि एदेण पाणा दिण्णा । [आयासः शोभते । एवं नामास्माकमप्येतेन प्राणा दत्ताः ।]

२१ काञ्च—भट्टिदारिए ! एवं एव । [भर्तृदारिके ! एवमेव ।]

वास——कहं पुण जाणासि मइ सो साणुराओ त्ति ? [कथं पुनर्जानासि मयि सः सानुराग इति ?]

साङ्कृ—इदं तस्य स्नेहस्य साक्षी ।

(स्वहस्तालेखं दर्शयति ।)

२६ काञ्च——(गृहीत्वा प्रसार्य विलोक्य चाक्षराणि) ही ही ! एदाणि अक्खराणि आळिहिदाणि । पेक्खदु पेक्खदु भट्टिदारिआ । [ही ही ! एतान्यक्षराण्यालिखितानि । पश्यतु पश्यतु भर्तृदारिका ।]

(दर्शयति ।)

वास—(वाचयित्वा निःश्वस्य साश्रुनयना) हञ्जे ! अपेहि । एदं बप्फमअं विअ अक्खरं । [हञ्जे ! अपेहि । एतद् बाष्पमयमिवाक्षरम् ।]

३२ साङ्कृ——किमिदानीं प्रत्यक्षीकृतम् ।

वास——किं दाणि एदस्स करिस्सं ? [किमिदानीमेतस्य करिष्यामि ?]

काञ्च—भट्टिदारिए ! पूजा । [भर्तृदारिके ! पूजा ।]

साङ्कृ—प्रगृह्य[1] पठितव्यम् ।

वास—अंब ! सन्धारिदं मए । [अम्ब ! सन्धारितं मया ।]

साङ्कृ—किं श्लोकान्वयोऽपि[2] ।

३८ वास—आम । [आम् ।]

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1. प्रगृह्य, पूजयित्वेत्यर्थः ।

2. A reads न्वयमपि ।

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८.३९ **साङ्कृ**—अहो स्मृतिविशेषः !

**काञ्च**—भट्टिदारिए ! तेण हि वण्णं[1] जोजेहि । [भर्तृदारिके ! तेन हि वर्णं योजय । ]

४२ **साङ्कृ**—सुष्ठु खल्वक्तं काञ्चनमालया । अतः परं किमन्या[2] पूजा स्यात् ।

**वास**—(वीणां वादयित्वा) अंब ! कदमस्सिं वण्णे जोजेमि । [अम्ब ! कतमस्मिन् वर्णे योजयामि । ]

**साङ्कृ**—प्रथमं तावत् षड्जेन योज्यताम् ।

**वास**—अंब ! तह । [अम्ब ! तथा । ]

४७ (गायति ।)

दृष्टा यदा त्वमुडुराजसमानवक्त्रे
नष्टा तदा प्रभृति मे क्षणदासु निद्रा ।
सर्वेष्वभूदरतिरेव मनोहरेषु
जातं निदाघदिवसैः श्वसितं समानम् ॥ ९ ॥

९.१ **काञ्च**—भट्टिदारिए ! विळावो विअ एसो सिळोओ । [भर्तृदारिके ! विलाप इवैष श्लोकः । ]

**साङ्कृ**—अहो तन्त्रीस्वराणि अक्षराणि च अन्योन्यं अनुप्रविष्टानीव ।

**वास**—दुदीअं पुण केण जोजेमि ? [द्वितीयं पुनः केन योजयामि ? ]

**साङ्कृ**—साधु । ऋषभेण ।

**वास**—अंब ! तह । [अम्ब ! तथा । ]

७ (गायति ।)

दहति मदनवह्निः स्नेहहव्यो मनो मे
प्रतिवचनजलैस्तं साधु निर्वापय त्वम् ।
वरतनु ! तव शय्यावेश्मदाहेऽप्युपेक्षा
भवति हि सुदति ! त्वां तेन विज्ञापयामि ॥ १० ॥

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1. A वण्ण for वण्णं 2. A actually reads किमन्यत्



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१०· १ **साङ्कृ**[1]—मूर्त इव श्लोकः संवृत्तः ।

**काञ्च**—भअवदि ! सो वि भट्टिणो एव पभावो[2] णं, गहिदमत्त य्येव भट्टिदारिआ वण्णं जोजेदुं समत्था जादा । [भगवति ! सोऽपि भर्तुरेव प्रभावो ननु, गृहीतमात्र एव भर्तृदारिका वर्णं योजयितुं समर्था जाता । ]

**वास**—हञ्जे ! तुए एव्व एदं कम्म । [हञ्जे ! तवैवैतत्कर्म । ]

**साङ्कृ**—क इदानीं तस्य सन्देशः ।

**वास**—अंब ! को एसो सन्देसो णाम । [अम्ब ! क एष सन्देशो नाम । ]

**साङ्कृ**—वत्से ! श्लोकानुरूपं प्रतिवचनम् ।

**वास**—अंब ! ण आणामि अहं पडिवअणं । [अम्ब ! न जानाम्यहं प्रतिवचनम् ।

**साङ्कृ**—तस्यापि तावत् जीवितधारणोपायः कर्तव्यः । पश्य—

दत्तं त्वया देवि ! यदङ्गुलीयं
त्वदङ्गसङ्गागममङ्गलं तत्[3] ।
स तेन पत्रेण तरत्यनङ्ग-
प्रतापकान्तारमनन्तरोरु[4] ! ॥ ११ ॥

११· १ **वास**—अंब ! ण खु मए अङ्गुळीअओ से दिण्णो । [अम्ब ! न खलु मया अङ्गुलीयकोऽस्य दत्तः । ]

**साङ्कृ**— देवैर्द[5]त्तम् ।

**काञ्च**—ण खु देवदाए । [न खलु देवतया । ]

**साङ्कृ**—मयेदानीं किं कर्तव्यम् ।

**वास**—पुठमं मे कत्तव्वं सिक्खावेहि । पच्चा अहं पुभविस्सं[6] । [प्रथमं मे कर्तव्यं शिक्षय । पश्चादहं प्रभविष्यामि । ]

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1. A The word साङ्कृ wanting.
2. A has only भावो for पभावो
3. A actually reads यत् for तत्
4. A gap for मनन्तरो ; it is filled up from Vatsa.
5. A reads स for र्द
6. A has an extra ण after पु

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११.८ **साङ्कृ**—अलमिदानीं व्रीडया । कुतः, त्वं च वत्सराजश्च—

अन्योन्ययोग्यतररूपवयोविलासा-
वन्योन्यसक्तहृदयाविति दृष्टमात्रौ ।
त्वां तन्निमित्तमथवा तव कारणात् तं
चन्द्रक्षपे इव विनिर्मितवान् विधाता ॥ १२ ॥

१२.१ ( प्रविश्य कुब्जा )

**कुब्जा**—काळो दाणिं ह्णादुं । [काल इदानीं स्नातुम् । ]

**वास**—हञ्जे ! तह । [हञ्जे ! तथा । ]

४ ( सर्वे उत्थाय परिक्रामन्ति । )

**साङ्कृ**—श्रुत्वाद्य वृत्तान्तमिमं स्मरार्तो
हर्षं परं यास्यति वत्सराजः ।
प्रावृण्महाम्भोधरमन्द्रनादं
घर्माभितप्तः श्रुतवान् शिखीव ॥ १३ ॥

१३.१ ( निष्क्रान्ताः सर्वे । )

॥ इत्यष्टमोऽङ्कः ॥[1]

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1. A ends here with the words : शिवमस्तु । गणपतये नमः । श्रीपार्वत्यै नमः । ओन्नमो नारायणाय । नमः शिवायै नमः ॥

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वीणावासवदत्तान्तर्गत

# श्लोकानुक्रमणिका


| | | |
|---|---|---|
| अतीव दीर्घायुरतीव | III | 3 |
| अतुलबलपराक्रम | II | 31 |
| अनवेक्ष्य मम श्रमोपतापं | VII | 4 |
| अनिर्जितात्मा स्वविधेयबुद्धिः | I | 14 |
| अनेन तेजोनिधिना | IV | 24 |
| अन्तर्निगूढामर्षाणां | III | 10 |
| अन्योन्ययोग्यतररूप | VIII | 12 |
| अपि नाम भवेन्नृपस्य | III | 4 |
| अभेद्यया स्वाम्यनुराग | II | 17 |
| अमृतरसमयीव ह्यभावात् | IV | 23 |
| अवसितनृपकार्ये | IV | 4 |
| अविदित इति नैकधा | IV | 11 |
| अस्त्रेणेन्द्रजिता | III | 6 |
| अहमरिप्रतनानामद्य | II | 20 |
| आकुमारमभिहन्तु | VI | 4 |
| आकृष्य द्विरदेन | I | 17 |
| आकृष्यमाणेव नरेन्द्रवीथी | VI | 9 |
| आक्रम्य पादेन | IV | 19 |
| आदौ यथा प्रवृत्तं | III | 8 |
| आरुह्य वारणमिमं | IV | 25 |
| इति यस्य सुहृज्जनाः | IV | 26 |
| इति स्थिते सम्प्रति | V | 4 |
| उद्वीक्ष्यैनं रौद्र | II | 26 |
| उन्मत्तवेषः सुख | III | 17 |
| उपलनिचयनीलं | II | 3 |
| उपागतं वमदिव | III | 18 |
| एते के प्रगृहीत | II | 12 |
| एभिर्गुणैर्विरचितः | I | 9 |
| कः क्षत्रियः सहज | II | 19 |
| कर्णान्ताश्रितकोटिना | VI | 3 |
| किञ्चित्प्रेच्छ्रितदीर्घ | IV | 18 |
| किमियं सा घोषवती | IV | 14 |
| कुलबलमतिरूप | I | 11 |
| कुलोद्भवः सकलकला | VIII | 4 |
| कृतस्त्वया मद्दुहितुः | V | 7 |
| कृत्वा सुखेन गणनीय | II | 29 |
| केचित् भूमितले पतन्ति | III | 16 |
| क्षीणव्याधितवृद्ध | II | 7 |
| खड्गो रक्षाविधाने | VI | 6 |
| गवाक्षजालान्तरतः | V | 1 |
| गात्रेषु देव्या निपत | VII | 10 |
| चतुरुदधिजलाम्बरां | VII | 6 |
| जयति गिरिसुतास्तनावमर्द | I | 1 |
| जालेन वह्निवदवार्य | II | 16 |
| तथा प्रवृत्ते सति वत्स | V | 8 |
| तथाहि तस्य व्यतिगत्य | IV | 15 |
| तरुगहनमिदं | II | 9 |


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| | | |
|---|---|---|
| तरुभिरिभकराग्र | II | 1 |
| तस्यापरैरपरिधृष्य | III | 2 |
| तामश्मकेश्वरसुतस्य | I | 4 |
| तिष्ठ प्रागु् जय | II | 13 |
| तेन प्रोक्तं धैर्य | IV | 7 |
| त्वया कृतं दृष्टवतोऽपि | IV | 21 |
| त्वयि निपतितदृष्टिः | VIII | 6 |
| दत्तं त्वया देवि | VIII | 11 |
| दहति मदनवह्निः | VIII | 10 |
| दृढकठिनतराङ्गो | V | 2 |
| दृष्टा यदा त्वमुडुराज | VIII | 9 |
| दृष्टो भवेद् यदि | II | 6 |
| देव्याः पूर्वं रूप | VII | 1 |
| देव्याहं सुविदग्ध | VII | 14 |
| द्विरदललितयानो | IV | 17 |
| धाता ध्रुवं कुपितवान् | VII | 2 |
| धिङ् मन्त्रिणो धिक् | III | 5 |
| नयक्षमाधृतिमति | I | 12 |
| नयनद्वयमश्रुविप्लुतं | VIII | 5 |
| नयनोत्पलशेखरे | VIII | 8 |
| नवार्कभापल्लविता | VIII | 7 |
| निकृत्तवान् द्विरद | II | 27 |
| निरुपमबलवीर्य | II | 11 |
| निसर्गसंसिद्धविशेष | IV | 13 |
| नीता बलात् प्रकृति | I | 15 |
| नृपमौलितलस्थाज्ञो | I | 3 |
| नृपाः प्रभुत्वात् | II | 8 |
| नेत्रे कर्णान्तदीर्घे | VIII | 2 |
| न्यस्यैव नाकादवतीर्य | II | 28 |
| पतितवति खरे भृशं मयि | VI | 5 |
| पतिविद्वेषिताः कन्या | VIII | 3 |
| परस्परविवृद्धहार्द | VII | 8 |
| परिघूर्ण्य भुजेन | II | 23 |
| प्रद्योतं भज मुक्तास्त्रं | II | 18 |
| प्रविलम्बिभुजङ्ग | I | 7 |
| प्रविहाय यया | V | 3 |
| बद्धः पुरा चरणयोः | VI | 1 |
| बम्भ्रम्यमाणकलभेभ | II | 2 |
| बाल्ये गजोऽस्मीति | I | 16 |
| भवतु पुनरितः प्रभृत्यहं | II | 14 |
| भूमिः कराग्रेण | II | 30 |
| मम तावदिदं दुःखं | I | 18 |
| मम प्रसादाभिमुखाः | VI | 2 |
| मयि जीवति नाम वत्सराजो | III | 7 |
| मयि दूरावगाढस्य | IV | 5 |
| मुखनेत्रशिखाद्विजाधर | VII | 11 |
| यथाक्रमेण तत्तस्मात् | I | 13 |
| यथा यथा नैकशतार्ति | IV | 10 |
| यथा यथा पश्यति भीतभीतं | VII | 7 |
| यथा यथा हरिरिव | II | 24 |
| यद्यप्यहं त्रिनयन | IV | 2 |
| यस्तस्य युद्धे महति | IV | 8 |
| या शेते कौस्तुभस्य | VI | 8 |
| यो विक्रान्तः कुलीनो | I | 8 |


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|---|---|---|
| रुचिराङ्गुलिपल्लवा | VII | 9 |
| लज्जा विलासो विनयं | VII | 3 |
| वक्त्रं देव्या रुधिर | VII | 12 |
| वक्त्रं नामयति प्रपश्यति | VII | 13 |
| विकसत्प्रचुरोल्लसत् | III | 15 |
| विचित्य वत्सेश्वर | I | 10 |
| विन्यस्य सम्यङ् निज | II | 15 |
| विमुक्तसंत्रासतया | IV | 9 |
| विमोह्य नेत्राणि | III | 11 |
| विलसदसिसहस्रे | VI | 7 |
| विवाहो जन्म मरणं | I | 2 |
| विविधमणिसमुज्ज्वले | VI | 10 |
| विष्णुस्त्रिधामा | III | 1 |
| विष्णोर्जयत्यरुण | VII | 5 |
| विहाय मां यद्यपि | III | 13 |
| वेगोद्धूतैरावृतो | IV | 16 |
| शक्तो ग्रहीतुं | II | 4 |
| शरेण तीक्ष्णायस | II | 25 |
| शूरा वयं किल | III | 9 |
| शृणु वचनमिदं मे महा | IV | 20 |
| श्रुत्वा कथामुदयनस्य | V | 9 |
| श्रुत्वाद्य वृत्तान्तमिमं | VIII | 13 |
| सचिवद्विजपौर | III | 14 |
| सन्दर्शनं प्रत्यह | VII | 15 |
| समदुःखसुखे जने | V | 6 |
| समर्थतां तस्य | IV | 12 |
| समसितनखदन्तः | II | 10 |
| समुन्नदन्तो धृतचाप | II | 21 |
| ससमुद्रसेव्ळरुक्खं | IV | 1 |
| सस्नेहं सविलासं | IV | 22 |
| सापायाः प्रत्यन्ताः | II | 5 |
| सिंहा यथा परपराक्रम | III | 12 |
| सितरुचिरदुकूलो | I | 6 |
| सौभाग्यश्रीविनय | I | 5 |
| स्नेहार्द्रयोः सभय | V | 5 |
| स्नेहैकतानहृदयः | VIII | 1 |
| स्फुरदंशुसहस्रमालिना | IV | 3 |
| स्वामिप्रभावप्रभवैरुदारैः | IV | 6 |
| हुतहुतवहतेजाः | II | 22 |


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# INTRODUCTION

The *Vīṇāvāsavadattam* (*Vīṇā.*), is an old Sanskrit drama significant from several points of view. Its theme belongs to the Udayana saga and centres round Udayana's capture by the ruse of the elephant, and his instructing his future queen, the Princess Vāsavadattā on the Vīṇā which gives the drama its name. The full text of the play is yet to be recovered but a good manuscript of the work containing eight Acts has recently been discovered.[1] Smaller fragments have been known for a long time and have also been made available in print.[2] The present publication is a critical edition of the play based on the above manuscripts and printed fragments, two more fragmentary manuscripts of the work and a collection of the verses of the play available separately in manuscripts.

## MANUSCRIPT MATERIAL

*A.* No. L. 803–B of the Kerala University Mss. Library, Trivandrum. Palm-leaf in Malayalam script, containing Acts I-VIII. The ms. is not dated but appears old and the leaves are crumbling. The writing is legible and the text preserved is generally pure, though occasional lapses do occur. The archetype of this ms. too should have contained only eight Acts, for the folios of this codex containing three works (of which our work is the second one) are numbered consecutively.

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1. Ms. No. L. 803-B of the Kerala University Mss. Library, Trivandrum.

2. Dr. C. Kunhan Raja: Acts I-III and VI as Sup. to the *Journal of Oriental Research*, Madras, I-V (1927-31) and X (1936); fragments of V-VI in *Bharatiya Vidya*, Bombay, V (1945) Sup. 41-52: and fragments of VII in *JOR* XVI (1946-47) 1-6. Acts I-III later issued as *Madras Oriental Series* No. 2, 1931. In this edition Acts I-IV are fairly satisfactory; but here too on Act IV Dr. Raja observes: "I know that this edition does not deserve the name of 'edition'. It is only a reprint from a manuscript. But since for this portion there is only a single decayed manuscript, I thought that even this fragment will be of some interest. (*JOR*. X. Sup. p. ii). Regarding Acts V-VII, Dr. Raja observed: "The original manuscript (available to him) is so much mutilated and corrupt, and so it is not possible to give either a full or continuous or correct text. What is available in the manuscript is given here.' (*JOR*. XVI [1946-47] 1).

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*B*. No. R 2784 of the Govt. Ori. Mss. Library, Madras. A paper transcript in Devanagari prepared in 1918–19 from a palm-leaf ms. in Malayalam script belonging to the Kūtallūr Mana in North Malabar, Kerala, and described in the *Triennial Cata. of Mss.* Sanskrit, of the above Library, Vol. III, pp. 3995–6. It contains Acts I-III and a few lines of IV. The ms. has lacunae and the text preserved is not very correct. This ms. formed the basis of Dr. Raja's edn. of Acts I-III.

*C*. No. 68915 (Shelf No. XXII. P. 24) of the Adyar Library and Research Centre, Madras. Palm-leaf ms. in Malayalam script. The final folios of the codex are lost and the available portion breaks off towards the end of Act III. Scribal errors are frequent but most of them have been corrected by a revisor. The ms. originally belonged to a renowned family of scholars in mediaeval Kerala, the Des'amaṅgalattu Vāriyam as indicated by an inscription in the first folio.

Dr. Raja states that he has "reason to believe that this palm-leaf manuscript is the original from which the above transcript (our B) was prepared." (*BV*. V. Sup. 41). This, however, is not correct, for though the readings of B and C generally agree there are numerous differences between the readings in the two; also B contains some lines which C has not, which cannot be the case if B had been copied from C.

*D*. No. B. 9707-A of the British Museum, London. A Devanagari transcript dated 1–6–1926 prepared from a Malayalam palm-leaf ms. and supplied by V. Venkatarama Sarma of Trivandrum. The collation was made from a microfilm supplied by the Museum. The ms. contains Acts I–IV and fragements of V-VIII, and in respect of readings and portions lost, closely resembles E below; however, occasional differences overrule the possibility of their being direct copies from the same manuscript. The text preserved is far from perfect.

*E*. A 'very old (ms.), considerably injured and worm-eaten' in palm-leaf in Malayalam script which Dr. Raja came across and took a copy of in 1929. Collation of this for Acts IV-VII was made from Dr. Raja's printing of this ms. in *JOR*. X and XVI,

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and *BV*. V. Sup. This ms. is extremely corrupt and full of lacunae.[3]

F. *Vatsa*. (Vatsarājacaritam) R. 4334 of the Madras Govt. Ori. Mss. Library. A paper transcript from a palm-leaf ms. in Malayalam script containing merely the verses of the drama with some perfatory verses in the beginning narrating the story of Udayana upto where the play takes off. The ms. is extremely corrupt but contains some good readings.

In Kerala there are manuscripts called S'lokāvalī-s which contain just the verses of the popular dramas with introductory verses to provide the background of the story of the individual plays. Most of the dramas taken for exposition by the Cākyār-s, the local actors of Kerala, are included in these S'lokāvalī-s. Of the several such manuscripts of S'lokāvalī-s in the Karala Univ. Mss. Library, four countain the verses from the *Vinā*., here called *Vatsarājacaritam*. A ms. of S'lokāvalī in the family collection of mss. of Sri N. S. Moos, Vayaskara Illam, Kottayam, also contains the verses of *Vīnā*.

## THE THEME OF THE PLAY AND ITS TIME-ANALYSIS

*Act I*. The Sthāpanā-Sūtradhāra enters with an invocation to God S'iva and in the altercation between him and the Naṭī

3. Another ms. of the work must be presumed to have existed and been in the possession of the late M. R. Kavi who has quoted verses from it in his own commentary to the *Kāvyalakṣaṇa* chapter of Bharata's *Nāṭyaśāstra* (anuṣṭubh version of ch. XVI, *GOS* edn., Vol. II, pp. 353ff.). This was obviously a different ms. as shown by the variants of readings in Kavi's quotations. This ms. too should have extended only to eight Acts since all the seven quotations he gives are from one or other of the first eight Acts. This ms. should also have been the basis of Kavi's account of the play in the Telugu monthly *Kala* (Madras) I. viii-x, xi, and of a paper 'Two more dramas of Bhāsa', submitted by him, to the Third Session of the All-India Oriental Conference, Madras (*Proc*. of the Session, pp. 80-84). Dr. Raja says that this ms. contained only "fragments for the first three, complete for the fourth and fragments for the remaining four Aṅkas" (see his summary of his paper, 'A New drama of Bhāsa ?' (*Proc. Sixth AIOC*, Patna, 1926, p. 593). The fragmentary nature of the ms. has caused serious errors in Kavi's account of the drama as also that in M. Krishnamachariar's *History of Classical Sanskrit Literature*, pp. 579-80.

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promises the latter to refer to God Mahes'vara the selection of a suitable bridegroom for their grown-up daughter, even as King Pradyota of Ujjain was doing with regard to his daughter Vāsavadattā.

This provides the context for Pradyota's Commander-in-Chief S'ālaṅkāyana and Minister Vasuvarman to enter conversing about how the King had broken his promise to give his daughter in marriage to Sañjaya, Prince of Aśmaka, and was praying to Maheśvara to indicate a suitable bridegroom for her. As the two wait in the citramaṇḍapa, the doorkeeper announces the King and the Chief Minister Bharatarohaka. The King narrates how God Mahes'vara appeared before him in a dream and described to him the qualities of a husband suitable for Vāsavadattā. They all discuss as to who among the neighbouring kings would fit in with the specified qualifications. Udayana of the Vatsas alone is eligible, but Pradyota is not sure of Udayana's acquiescence for he is too proud and elated over his prowess. Bharatarohaka suggests that Udayana could be taken captive and cured of his pride, if the King would permit it. Also, Udayana's qualities could be tested only if he was placed against odds. Bharatarohaka suggests the capture by the ruse of an elephant for there is a curse on Udayana to that effect. He had also kept ready four grown-up lordly-looking elephants anticipating such capture. The King approves of the plan and leaves soliloquising how much worried fathers of many daughters should be, when he was worrying himself out with but one daughter. The story of the Act commences early in the morning and lasts through the entire forenoon.

*Act II* is enacted in the elephant-haunts after a few days. In the Interlude a spy of Bharatarohaka makes his appearance in the guise of an ascetic. He has received information that Udayana had just entered the forests. One of Udayana's soldiers strays in and by means of shrewd questioning, the Ujjain spy extracts from him the information that Udayana was camping nearby with a large following; he had left Yaugandharāyaṇa, his Chief Minister, to guard his capital, Kauśāmbi, the commander-in-chief Rumaṅvān being away on a mission to put down the robber clans, Pulindas. Another Ujjain spy sent to Udayana's capital now turns up. He had already reported to S'ālaṅkāyana who has been hiding in a palm-grove not far away with some soldiers and the lordly-looking elephant.

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The Act proper commences later in the day with King Udayana, his minister Viṣṇutrāta and the court-jester Vasantaka espying an elephant-herd and starting out to close in with the entire following. An Ujjain spy rushes in and announces the presence in the palm-grove of a lordly blue elephant, at which Udayana is filled with joy. Brushing aside the warnings of his ministers he sets out to capture this royal elephant with Ghoṣavatī, his celebrated lute, and a handful of men. He reaches the spot indicated by the spy when a fourth part of the day yet remains for sunset.

Ere long Udayana realises that he had been caught in a trap as Śālaṅkāyana and his men lying in ambush surround him. S'ālaṅkāyana's call to surrender rouses the King's ire. The uneven fight that follows, which is not presented on the stage, is described in detail by two on-lookers, a robber and a *ceṭa*. Udayana exhibits great feats of strength, but the fight ends with his being led away as a captive as the sun sets and darkness envelopes the scene.

*Act III.* The incidents herein take place at Kauśāmbī on the afternoon of the tenth day after S'ālaṅkāyana, the Ujjain Minister, had set out to capture Udayana. Yaugandharāyaṇa enters chanting the names of Viṣṇu to counteract the evil dreams that haunted him. One of his spies returns from Pradyota's capital with a letter from Sāṅkṛtyāyanī, another spy of Yaugandharāyaṇa at Ujjain, with the news that Śālaṅkāyana had left with a blue elephant for the forests; the spy could not report earlier since all roads to Kausāmbī had been blocked. Even as the Minister is thinking of sending a warning to his master, one of Udayana's personal attendants Haṁsaka, arrives in the guise of a s'aivite mendicant and reports the King's capture. Yaugandharāyaṇa is stunned.

However Yaugandharāyaṇa designs a plan to rescue his master. He proclaims to the public through Haṁsaka that the King had been killed and writes in code to Rumaṇvān to guard the city against the attack of Āruṇi, the Pāñcāla King. He disapproves of the suggestion to instal on the throne one of Udayana's three brothers and entrusts the upkeep of the city to Hariśarman described as nagarādhyakṣa, till Rumaṇvān returned. He then repairs to the banks of the Yamunā where he had caused a pyre to be prepared. He enters the burning pyre in full sight of the

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people, but hypnotizing them all, slips away in the advancing darkness and proceeds to Ujjain in the guise of a mad man.

*Act IV.* The stage is now shifted to Ujjain, Pradyota's capital. In the Interlude which takes place some days after the events of the last Act Vasantaka, the court-jester of Udayana, enters disguised as a ḍiṇḍika. On the capture of his master he had followed him to Ujjain with a view to be within reach when his services were needed. He has also obtained a footing in the household of Pradyota. On the streets of Ujjain he had met and recognised Haṁsaka who had followed Yaugandharāyaṇa to Ujjain in the guise of a ḍiṇḍika. Under the pretext of a wager for a dance contest the two go into a desolate temple and have some private talk. At Kauṣāmbī things had taken a bad turn. Udayana's kingdom had been overrun by Āruṇi, but a friendly Prince was creating internal dissensions. Rumaṇvān had established himself at Lāvāṇaka and had stationed men all along the route from Ujjain to Kaus'āmbī. Ṛṣabha, another general, was at Bhadrapuṣkara guarding the roads to Kaūśāmbī. Yaugandharāyaṇa's men had infiltrated into Ujjain in large numbers under different guises. Yaugandharāyaṇa himself was endeavouring to incite Pradyota's war-elephant Nalāgiri to madness and make it run amuck and devastate the city at which Udayana was sure to be freed in order to subdue the elephant. There was to be an uprising then by Yaugandharāyaṇa's men, under the cover of which Udayana was to escape on the Nalāgiri. The plan was to be executed the next day and Haṁsaka was returning after his rounds alerting their men to watch for the signal, a drum-beat from the Durga temple.

The time is now afternoon. Pradyota enters with his chief Minister Bharatarohaka. S'ālaṅkāyana who had effected the capture of Udayana reports on Udayana and says that he was superior in qualities even to the specifications prescribed by God Maheśvara. Pradyota feels sorry that he had to keep such a noble person as a captive and when Nalāgiri's madness is reported he is only too glad to grasp it as a pretext to set free Udayana. Udayana is to subdue the mad elephant Nalāgiri.

The Queen Mother and Vāsavadattā now enter, the latter complaining the lack of a suitable vīṇā for taking lessons under her tutor Uttarā. Most opportunely the chamberlain brings the exquisite Ghoṣavatī, Udayana's vīṇā, taken as booty when

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Udayana was captured. Vāsavadattā is enchanted by the vīṇā, but hardly had she touched it when it is taken away for Udayana's use in subduing the mad elephant Nalāgiri.

The King, Queen and Vāsavadattā witness in amazement from the palace balcony the undaunted Udayana bringing under control the infuriated elephant. Vāsavadattā is drawn to him. The victorious Udayana rides the lordly elephant, comes abreast of the royal balcony and greets Pradyota. This affords an opportunity for Vāsavadattā and Udayana to see each other and fall in love with each other.

As Udayana passes on, Yaugandharāyaṇa comes forward and accosts him, intimating him in suggestive expressions that it is all clear now for his escape. But Udayana who is tired, and is further under the sway of his new-born love, affects not to take the hint and goes into the palace. Yaugandharāyaṇa is dismayed at the finale of his endeavours and is at a loss to know the reason for his master's action, and retires nonplussed.

*Act V*. In the Prelude, which takes place early in the morning some days hence, two court maids inform us that the King and the Queen are worried over the great change that had come over their daughter and so are going to consult the Parivrājikā Sāṇkṛtyāyanī when she becomes infused with divinity and is in a trance in the palace temple.

Sāṅkṛtyāyani enters soliloquising about her motherly attachment to Vāsavadattā and her indebtedness to Udayana who had once saved her from the waters of the Yamunā. She had divined the feeling of the two for each other and also knew that the one does not know about the state of the other. She is intent in bringing about a union for which she evolves a plan of her own.

Thus when Vāsavdattā accompanied by her maid Kāñcanamālā comes to the temple she pacifies her and sends her off with the blessing that her desires would be fulfilled. When, however, the King and Queen come to consult her, Sāṅkṛtyāyanī goes into a trance and pronounces that Vāsavadattā has become possessed by a Gandharva and that Udayana alone could ward off the affectation since he was really Citraratha, King of the Gandharvas, born in mortal form due to a curse. The King decides to admit Udayana into Vāsavadattā's aparatments to

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cure her of her malady, but to avoid scandal proposes to do so by instructing the Princess to take lessons from Udayana on the vīṇā.

*Act VI* takes place the next morning. Udayana enters bewailing his hard lot. He is now free and can escape if he wanted, but is bound by bonds of love towards Vāsavadattā, whose mind, however, he could not divine as yet. He is also perplexed at Pradyota's asking him to teach his sons and to tame the elephant Nalāgiri. He feels it as servitude, but his love overweighs all considerations.

Vasantaka, the jester, who had by this time become a confidant in Pradyota's court, has been deputed by the latter to learn the real disposition of Udayana. Accosting the moody monarch he asks him what he was doing. Udayana answers that he was designing a drama in which Vāsavadattā was to be the heroine and himself the hero. Yaugandharāyaṇa was to be the sūtradhāra, Sāṅkṛtyāyanī the naṭi, Vasantaka the jester, and his friends the songsters and the organists. Vasantaka informs Udayana that an envoy from Āruṇi, now in possession of Kaus'āmbī, had come to the Ujjain court, counselling that Udayana might be carefully guarded, but adds that Pradyota had just smiled at it.

Bharatarohaka now enters stating that Vāsavadattā had expressed a desire to learn to play on the lute and that Pradyota would consider himself amply repaid for his hospitality if Udayana would condescend to instruct his daughter. Udayana is inwardly gratified and acquiesced and is taken to the apratments of Vāsavadattā.

*Act VII* commences more or less at the same time as Act VI, but in Vāsavadattā's apartments. She and Kāñcanamālā enter conversing about her lessons on the lute. Sāṅkṛtyāyanī enters gratified that her plan had taken effect and announces that Udayana had agreed to instruct Vāsavadattā on the lute. She also leads them to the hall where Udayana and Bharatarohaka were waiting for them. Bharatarohaka introduces the teacher and the pupil and retires. Egged on by Sāṇkṛtyāyanī the lessons begin and the King expresses his lovelornness through a song. Vāsavadattā takes her first lessons well. As the lessons close, Sāṅkṛtyāyanī contrives to delay the departure of the persons there by making the jester dance, thus providing an

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opportunity for the lovers to gratify themselves by looking at each other. At the end of the dance Sāṅkṛtyāyanī suggests a present to the dancer. And when Vāsavadattā gives him her ring, he passes it on to the king for the promise of a hundred *modakas*. The ladies take leave.

The King is now all the more smitten by love and can no more conceal his condition. But he is still not sure of Vāsavadattā's inclinations. So, in consultation with Vasantaka, he decides to explain away the visible change in him by spreading a rumour to the effect that he was in love with a courtesan of Ujjain named Narmadā.

*Act VIII* takes place a few days hence as the love between the royal pair ripens. The lovelorn Vāsavadattā enters anxious at not finding Kāñcanamālā, who presently enters stating that she had despatched the lute to Udayana through the hunch-back Nalamūlā for re-stringing. But Vāsavadattā is not sure that Udayana would oblige, for he was indifferent towards her, coming to her in dreams but flitting away at daybreak. And now a maid enters with the big news that it was rumoured that Udayana was in love with the courtesan Narmadā. Vāsvadattā is in extreme grief and would not be pacified by the reassurance of Kāñcanamālā. They decide to ask Sāṅkṛtyāyanī.

They repair to the garden where they find Sāṅkṛtyāyanī who, however, had come there on behalf of Udayana to deliver to her his letter. She succeeds in pacifying the Princess and tells her that it was to hide his love for her that Udayana had spread the rumour. And in evidence of that produces Udayana's letter. Nalamūlā just then brings the vīṇā restrung by Udayana. It is proposed that due respect for the letter should be paid and Kāñcanamālā suggests that the proper way to do it was for Vāsavadattā to sing Udayana's love-verses to the accompaniment of the vīṇā. And the Princess accedes to the suggestion. All retire, Sāṅkṛtyāyanī feeling especially gratified at the auspicious turn of events.

## THE FINALE OF THE PLAY

The available mss. of *Vīṇā.* and the collection of verses in the Ślokāvalī mss. do not extend beyond Act VIII which gives rise to a possible doubt that the work had been left incomplete by its

2

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author. For, to reach a natural finale at least two more Acts are needed. The play should have culminated in the marriage of Vāsavadattā and Udayana, but it is difficult to envisage the details through which the play would have developed to this end.

It is of interest to note here that the Udayana story as narrated in the *Peruṇkatai* ('Great Story'), an adaptation of Guṇāḍhya's *Bṛhatkathā* in Tamil by Koṅkuvelir of the 8th cent. A.D.[5] bears a striking similarity to that of *Viṇā.* This may be illustrated by taking two characters in the drama not prominently met with in the other accounts of the Udayana saga. In the *Peruṅkatai* Sāṅkṛtyāyanī fills the same position of the elderly recluse attached to the Ujjain royal household, though she originally belonged to Kauśāmbī (*Cf. Vīṇā* VIII 2.9., where she refers to Udayana as *asmadrājā).* Here too her life had been saved from the waters of the Yamunā by Udayana (*cf. Vīṇā* V. 1–2, VIII. 8. 15-18), she acts as a spy of Yaugandharāyaṇa at the Ujjain court (*cf. Vīṇā.* III. 2.15. V. 1.3), is interested in the union of Vāsavadattā with Udayana (*cf.* Acts V-VIII), tests the love of the Princess for her saviour (*cf. Vīṇā* VIII, 2.11ff.) and acts as a go-between for them (*cf. Vīṇā* VII. 0.53-56, VIII. 1.10, 8.24.-25, 10.6-10). Taking the Ujjain courtesan Narmadā, in *Peruṅkatai* too she plays the same role as she does in the *Vīṇā. viz.* the reticent dame loving another and spurning the advances made on behalf of Udayana (*cf. Vīṇā.* VII. 14.8–9, 14-15). Here too Udayana resorts to the ruse of posing himself as infatuated with her so that his lovelornness might not be attributed to its real cause *(cf. Vīṇā.* VIII. 14.4-5). Here too he sends Vasantaka with presents to fetch her *(cf. Vīṇā.* VII. 14.18) and when she refuses (*Vīṇā.* VIII. 0.83-84) is forcibly taken under protest (*cf. Vīṇā.* VIII. 0.88-89) to Udayana who ultimately releases her *(cf. Vīṇā.* VIII. 0.92-94).

If this much of similarity can be taken as an indication of the close trend of the theme in both the works, the further details of the narrative in *Peruṅkatai* may indicate to us the course of the theme in the further Acts of the *Vīṇā.*

In the *Peruṅkatai* Yaugandharāyaṇa sets afloat a warning through an oracle that elephant Nalāgiri ran amuck destroying the city because Pradyota had not performed the usual Water Festival

5. Ed. Mm. U. V. Swaminatha Ayyar, Madras, 1924.

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the previous year, and that further calamity would visit the city if it was not performed immediately. The credulous Pradyota paying heed to the oracle repairs along with his court, army and citizens to the outskirits of Ujjain to perform the festival. Udayana is given elephant Bhadrāvatī and is invited to participate in the rejoicings as an honoured guest. At an opportune moment Yaugandharāyaṇa sets fire to the evacuated city. In the commotion following the conflagration Pradyota entrusts to Udayana the safe keep of Vāsavadattā. Yaugandharāyaṇa appears on the scene and persuades Udayana to escape with the Princess to Kauśāmbī while he (Yaugandharāyaṇa) and his men, now out of their disguises, would prevent any pursuit. Udayana takes the advice tendered by his Minister and acts accordingly.

If the drama had proceeded in the lines of the *Peruṅkatai* story, with possible deviations for dramatic effect, the utterance of the oracle, its effect on Pradyota and the preparations for the Water Festival might have been reported in an Interlude to Act IX. The Act proper might have dealt in the first part with the festival, a second-hand report of the conflagration at Ujjain, Pradyota's entrusting Vāsavadattā to the care of Udayana and suggesting him to move away to a safer place while he attended to the safety of the others and the second part would have dealt with Yaugandharāyaṇa's appearance before Udayana as he moves away with Vāsavadattā and the King's seizing upon the opportunity to escape with Vāsavadattā, for as per the sequence developed in the earlier Acts of the drama Udayana is completely ignorant of Pradyota's purpose in capturing him and requesting him to instruct the Princess on the vīṇā. The last Act would have pictured the events after the elopement, even as in the last Act of *Pratijñāyaugandharāyaṇa*, *viz.* the casting aside of his disguise by Yaugandharāyaṇa, the vindication of his vow, the ultimate acquiscence by Pradyota of the *de facto* elopement, and the usual *Bharatavākya*.

## TITLE OF THE DRAMA

Even as in the dramas of Bhāsa, the short *Sthāpanā* in the beginning of our play does not give the name of the drama. Of the five manuscripts used for this edition three A, D and E do not have any name. Ms. C has an inscription giving the title as *Vatsarājacaritam* which is also the name given in the *Ślokāvalī*. Ms. B has the title *Vīṇāvāsavadattam* on a slip tied to it.

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External testimony is also equally divided. The Kerala University Mss. Library has an old palm-leaf manuscript (No. 489) which forms a list of the mss. contained in the library of the Des'amaṅgalattu Vāriyam, a renowned centre of learning in mediaeval Kerala. This list mentions in different places five manuscripts with the title *Vatsarājacarita* (Nos. 605-B, 608-10 and 1032); there is also one ms. here with the title *Vīṇāvāsavadattam* (No. 1188). Definite evidence on the title of the work as *Vīṇāvāsavadattam* comes however from the *Abhijñāna-Śākuntala-Carcā*, a commentary on Kālidāsa's *Śākuntala* (Ed. *Trivandrum Sanskrit Series* No. 195) where the commentator names the work twice as *Vīṇāvāsavadattam* and quotes a passage from it. In the course of a discussion on *Prastāvanā* in a drama, speaking as to how the final words of the Sūtradhāra should be indicative of the entrance of a character of the play, the commentator says: एवं वीणावासवदत्तादौ–"यद्येवमद्यप्रभृति नियमोपवासैर्भगवन्तं महेश्वरमाराध्य तदभिप्रेताय दास्यामि ।" (*Vīṇā*. I. 2. 5) इत्यादौ द्रष्टव्यम् । (*TSS*. 195, p. 26). Elsewhere also the commentary mentions this work under this title (*ib*. p. 2). The fact seems to be that the title of the drama is actually *Vīṇāvāsavadattam* and that it was also called *Vatsarājacaritam* by *upacāra* as it dealt with the story of Vatsarāja, even as Harṣa's *Ratnāvalī* too is referred to by the term *Vatsarjācarita* by Abhinavagupta in his commentary on the *Dhvanyāloka* [1].

The appropriateness of the title *Vīṇāvāsavadatta* is evident from the vital role the divine vīṇā of Udayana plays in the development of the play. In Act II Udayana specifically commands his lute- bearer to follow him while he forbids the bulk of his followers and even the Vidūṣaka from doing so. (II 8. 7-20). Even as Vāsavadattā first appears on the stage (IV. 11. 22) the topic of conversation is her desire for a suitable vīṇā and hardly had she given expression to the description of a vīṇā which she would like to possess than the chamberlain enters with Udayana's vīṇā, sent to the King by Śālaṅkāyana. The power of the vīṇā to bring under control even an infuriated beast is immediately demonstrated in the royal presence (latter half of Act IV). The close of Act V reveals how King Pradyota and his Minister Bharatarohaka seek to bring about the entry of Udayana into the royal harem through the vīṇā (*cf*. V. 7.57ff.) and Act VI

1. *Cf*. यथा वत्सराजचरिते चतुर्थेऽङ्के रत्नावलीनामधेयमप्यगृह्णतो विजयवर्मणो वृत्तान्तवर्णने । Under *Dhvanyāloka* III. 19 (N.S. Press edn., 1811, p. 162).

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describes the entry of Udayana into Vāsavadattā's apartments as a vīṇā instructor. In Acts VII and VIII the vīṇā is prominent in the furthering of the plot, the former containing the actual instruction of Vāsavadattā in the art and the latter playing on the vīṇā by the lovelorn Princess Udayana's message as the foremost respect that could be shown to it (VIII. 8. 42). The development of the story thus centres round the vīṇā and the title of the play as *Vīṇāvāsavadattam* is but pertinent and appropriate[2].

## BHĀSA-CHARACTERISTICS OF THE DRAMA

There is much in the *Vīṇāvāsavadatta* that is reminiscent of the plays attributed to Bhāsa. Similarities in structure, technique, ideas and expressions with the Bhāsa-plays abound in our play. Regarding structural similarities, just like the Bhāsa-plays, our play too begins with the stage direction, *nāndyante tataḥ praviśati sūtradhāraḥ*, the Sūtradhāra recites one *maṅgala* verse, the Prologue is called *Sthāpanā*, it is brief and is silent about the details of authorship.

The most striking similarity between the Bhāsa-plays and the *Vīṇā.* is in the commonness of ideas, imagery and expressions, the last in an abundant measure. A comparative study of this play with the *Pratijñāyaugandharāyaṇa* present such close parallels of expressions and echoes of ideas that it would appear as if the *Vīṇā.* is an amplification of *Pratijñā.*, comparable to the relation between the Bhāsa-play *Cārudatta* and the *Mṛcchakaṭika* of S'ūdraka.

## AUTHORSHIP OF THE PLAY

The brief Sthāpanā in the beginning of *Viṇā.* is silent about its author. Nor are the manuscripts of the work more helpful by mentioning the author's name in the colophons to the different

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2. Dr. Pusalker in his *Bhāsa—A Study* (Lahore, 1940), p. 110, suggests that the original title of this play might have been *Unmādavāsavadatta* obviously on the basis of the episode of Yaugandharāyaṇa going to Ujjain in the guise of a mad man to rescue his master. Pusalker adds that "the title *Unmāda* may have been changed by some irresponsible scribe" into *Vīṇā.* This statement is clearly unjustified for it is made after the perusal of only the first three Acts of the play while the key role that the vīṇā plays in the development of the plot comes only later. Again the madness of Yaugandharāyaṇa is the common motif of works treating this episode of the Udayana saga.

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Acts. In his Foreword (p.v.), to the first three Acts of the drama in the *Madras Oriential Series*, Prof. S. Kuppuswami Sastri observes that "it could not be an unreasonable guess that this play may be identical with the *Unmādavāsavadattā* of Śaktibhadra mentioned in the prologue to his (*Āścarya*) *Cūdāmaṇi*." Dr. A. D. Pusalker echoes this view when he says: "We are inclinded to think that this *Vīnāvāsavadatta* is the same as the *Unmādavāsavadattā* written by S'aktibhadra." (*Bhāsā—A Study*, p. 50), though subscribing to Prof. Sastri's words of caution that "it is not possible to take up any of these statements above the sphere of a reasonable guess." (*ib.* p. 49).

The *nāndī* verse of *Vīṇā*. has been quoted by Vallabhadeva in his *Subhāṣitāvalī* as a verse of S'ūdraka[3]. On the basis of this, A. R. Sarasvati (*QJMS* XII [1921–22] 276, 278), M. R. Kavi (*Proc. of the AIOC, III Session*, Madras, 1923, p. 84 and Introduction *to Caturbhāṇī*, pp. ii–iii) etc. ascribe the play to Śūdraka, author of the *Mṛcchakaṭika*. This was mere possibility based on a single verse at the time it was mooted when only fragments of the work were known. It is possible now with more perfect manuscript material to compare more thoroughly the *Vīṇā*. and the *Mṛcchakatika*. We cannot, obviously, expect learge scale parallels since the themes of the two plays have nothing in common between them. Still such a comparaison does bring out some parallels in ideas and expression between the two works. The following may be cited to illustrate the point. The saying रत्नं हि रत्नेन संगच्छते in *Mṛcch.* occurs twice with slight change in *Vīṇā*. IV. 14.15 and VII. 4.2, रत्नमेव हि रत्नं भजते। The passages शुष्कवृक्षस्थितो ध्वाङ्क्ष आदित्याभिमुखस्तथा (IX. 11a-b) and रूक्षस्वरं वासति वायसोऽयम् (IX. 10a) of *Mṛcch.* forboding coming evil has its parallel in *Vīṇā*. II. 10. 15-17, प्रतिसूर्यं कण्टकवृक्षे वायसः कूजति। Another characteristic simile in the *Mṛcch.* हंसी हंसं परित्यज्य वायसं समुपस्थिता (VIII. 16c-d) occurs in *Vīṇā*.[6] VIII. O. 106-8, किं राजहंसः काकीं कामयते। The picture of Cārudātta in *Mṛcch.* दीनानां कल्पवृक्षः स्वगुणफलनतः सज्जनानां कुटुम्बी (I. 48) is in the same strain as the picture of Yaugandharāyaṇa in the *Vinā*. खड्गो रक्षाविधाने रविररितिमिरे कार्यभारेषु धुर्यः (VI. 6). The benedictory verses of both the works are on God S'iva. Though such parallels may not, by themselves,

3. Ms. No. T. 989, p. 20, Kerala Uni. Library. See also M. R. Kavi, *Journal of the Sri Venkateswara Oriental Institute*, II (1941) p. 379.

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decide the identity of authorship, these coupled with the *Vīnā.* verse quoted as from the pen of S'ūdraka and the elaboration of one of the Bhāsa-plays, the *Cārudatta*, into his *Mṛcchakatika*, may strengthen the suggestion that we have here probably, another Bhāsa play, the *Pratijñā.*, elaborated into the *Vīṇā.* by the same hand.

The author of the *Viṇā.*, whatever his identity might be, exhibits acquaintance with the various arts and crafts as also a knowledge of the world and the human mind. He refers to musical terms and modes of singing in Acts VII and VIII, and to those of dance in Act VII. In the available portion of the drama he makes mention of not less than a dozen different types of halls, porticos, maṇṭapas, terraces etc. which indicate a knowledge of śilpa. In Act II he betrays a knowledge of the methods of capturing elephants. There are also passages which indicate a study of the *Arthaśāstra* of Kauṭilya: *cf. Vīṇā.* II. 14.7, एष खल्वनर्थानुबन्धोऽर्थो नाम with *Arthaśāstra* IX. vii (pp. 358.59, Mysore, 2nd edn., 1924) where the term अर्थानुबन्धः is discussed, *Vīṇā* II 15.4, श्ववराहकलह with the *Arthaśāstra* reference to श्ववराहयोः कलह (IX ii. p. 344), the term उभयवेतन (*Vīṇā.* IV 1.40) and in *Arthaśāstra* XIII. ii (p. 402). Prognostication by dreams, accidental occurrences etc., also find mention in the play. (See II. 10.14, 15–16; III. 1. 2–3; 4.6; 11–15). Numerous utterances of worldly wisdom show the author as a critical observer of human nature.

## DATE OF THE PLAY

The citation of the nāndī verse of the *Viṇā.* by Vallabhadeva enables us to fix the lower limit of the play at the 15th century A.D. The fixation of the upper limit is not so easy but a pointer to it is contained in Bhāmaha's *Kāvyālaṅkāra*. In his work Bhāmaha illustrates the flaw *Nyāyavirodha* by referring to five incongruities in the capture of Vatsarāja as presented in a work on his story. The incongruities are: (1) The absence of spies for the King who had been described as a conqueror. (2) Lack of information on his part of the artificial elephant installed by the enemies in his own elephant haunts. (3) Inability of the ministers to discover this artificial installation by the enemy. (4) Improbability of the King marching against numerous foes. (5) Inability of the King, an expert in elephantology, to distinguish a

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lifeless artificial elephant. The work that Bhāmaha criticises is often identified as the *Pratijñā*. In the *Viṇā*., surprisingly enough, we find all these five defects adequately remedied. Here the Kaus'āmbī court has its full quota of spies. There is no installing of an *artificial* elephant, but a *live* imposing elephant specially selected by shrewd experts is brought over from Ujjain stealthily. Udayana's ministers in the *Vīṇā*. are never slack, in fact they are exemplary, a fact which is often given expression to (*cf*. the whole of Act III, Praves'aka and end of Act IV, VI. 6). Then again in the *Vīṇā*. the King goes out to hunt only with adequate military protection of footmen, horsemen and elephants (*cf*. II. O. 25–26) and his walking into the trap with but a handful of men is well provided for,—he is goaded on by the curse of a sage whom he had insulted (see I. 16). This seemingly studied and conscious effort on the part of the author of the *Vīṇā*. should have been the result of his awareness of Bhāmaha's criticism which incidentally enables us to place him after Bhāmaha. These considerations would place the composition of the *Vīṇāvāsavadatta* between the 6th[1] and the 15th cent. A.D.

In placing the edition of *Vīṇā*. before the public it is my duty to record here my gratitude to the Curator, Kerala University Mss. Library, Trivandram, the Director, Adyar Library and Research Centre, Madras, the Curator, Madras Govt. Oriental Mss. Library, and the Trustees of the British Museum, London, for making available their manuscripts for use in this edition. My thanks are due to Sri K. S. Mahadeva Sastri, Retd. Curator, for his preliminary work on the Trivandrum manuscript, and Sri G. Harihara Sastri and Vidyabhushana V. Venkatarama Sharma for their helpful suggestions while the work was being edited. My thanks are especially due to Dr. V. Raghavan for urging me to work on the Mss. of this play, for including this edition as a publication of the K. S. R. Institute, for the offer of several critical suggestions on readings and for reading the proof while the work was in the press. I have also availed of his help for the procurement of the British Museum manuscript from London. For the neat execution of the work I am thankful to the Bharati Vijayam Press, Madras.

K. V. SARMA

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1. See Dr. K. K. Raja on Bhāmaha, *JOR, Madras, XXVIII*. pp. 38-43.

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